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# Calvinist Contact

An independent Christian weekly

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## Medical staff add spiritual concern to care

Paul De Groot

EDMONTON — All around a small group gathered in the hospital chapel, high-powered medical technology labours to keep patients alive and well.

The few people gathered in the fifth floor chapel at the University of Alberta hospital are not skeptical of science. Several are physicians. But they are also Christians who believe their faith has something to say about healing and their work at the hospital.

Edmonton's small chapter of Hospital Christian Fellowship (HCF) is part of an international movement which brings Christian health care workers together to pray for common concerns and witness to their faith in hospital settings.

Hospital Christian Fellowship was founded in 1936 by a Christian businessman in South Africa who found hospital staff very capable at tending to his ill father's physical needs, but unable to meet his spiritual needs.

The businessman, Francis Grim,

resolved to encourage hospital staff in their faith. Today, the movement he started has members in 120 countries.

Members include workers in hospitals of all kinds, physicians and other health care workers. HCF offers them an opportunity to meet, and encourages reflection and discussion about ethical and moral issues.

About 10,000 of those members are in the United States, thanks to the effort of a nurse who, in 1972, had just become a Christian but "didn't feel equipped to meet my patients' spiritual needs."

"I couldn't pray with them even if they asked me to," Audrey Beauchamp said in an interview on a visit to Edmonton.

See HOSPITAL — p. 2

### Thinkbit

*The diamond cannot be polished without friction, nor human beings refined without trial*

Niagara Scene '83

## Reunified Germany will move toward the Soviets

Robert VanderVennen

TORONTO — The thought of a reunited Germany warms the heart. A country torn in two by foreign powers after a cruel war will now be unified and contribute constructively to the European Community, many people think.

Wrong, writes Joseph C. Harsch in *The Christian Science Monitor*. A unified Germany will not be a member of the European Community and NATO. The reason, he says, is that the Soviet Union will not allow it.

But how can the Soviets prevent it? Don't forget, says Harsch, that 19 of the Soviet Union's best military divisions are in East Germany. They are an overpowering political presence, and in their presence the two German nations will not be united. They must be withdrawn before unification can take place. There will be a price for their withdrawal. Those 19 divisions are Gorbachev's ace of trumps.

"Gorbachev holds the strongest card in one of the great diplomatic games of modern times," says Harsch. "At stake is the future shape of Europe." Right now top level negotiations are taking place, including the recent meeting between Gorbachev and Bush, to set the terms under which the Soviets will take their troops out of Germany.

The Soviets will move out of East Germany only when they receive something of enormous value in return. What they desperately need is the

economic power of Germany to salvage and modernize the devastated economies of the Soviet Bloc countries. That can only happen if unified Germany is not tied economically and politically to the West.

Joseph Harsch points out that "In times of trouble, Russia has always looked to Germans to provide the efficiency and technology to bail them out." It may be that in doing so again Germany may achieve by diplomacy what Hitler failed to achieve by war — control markets and raw materials from Germany to the Steppes and beyond.

Gorbachev has taken a major step toward softening the religious sensitivities of Germans to atheistic communism by recently taking a trip to visit the Pope in Rome. Harsch likens this to the "pilgrimage to Canossa" of Emperor Henry IV, who saved his imperial throne by waiting abjectly in the snow for Pope Gregory VII.

The aim of Western nations has been to have a strong west European federation which would include Germany. From that perspective the reunification of Germany would be very bad news. It looks as though the price for German reunification is a new nation which is a major independent force in central Europe, a strong nation that is not part of NATO or the European Community but is strongly oriented to the Soviet Union, according to Harsch.

## Christian farmers group offers GST 'cautious support'

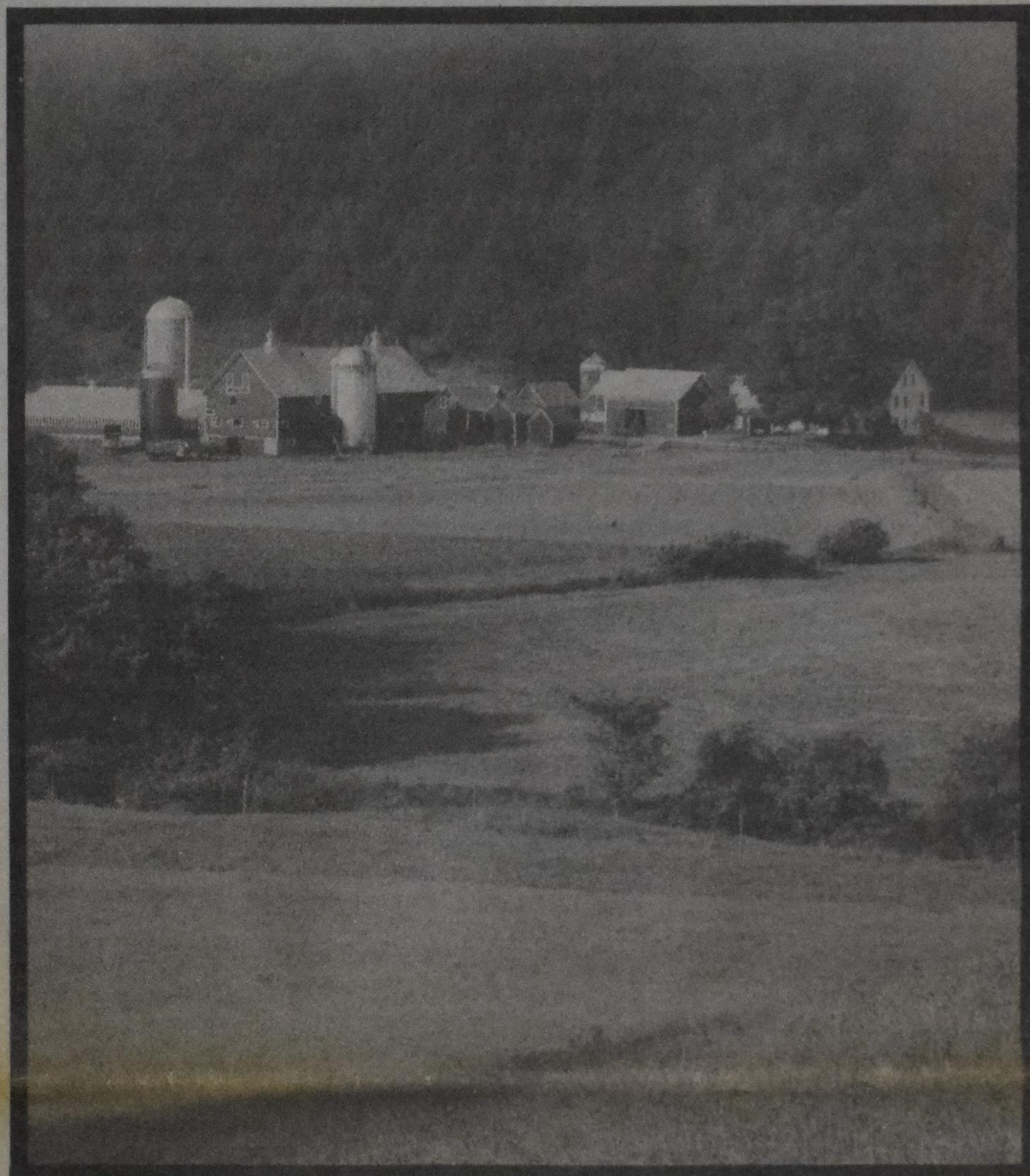


Photo: C.C. files

Most city dwellers don't give much thought to the farmers who produce food for all Canadians. What kind of impact will the proposed goods and services tax have on those farmers?

Marian Van Til

GUELPH, Ont. — The Christian Farmers Federation of Ontario (CFFO) wants "major changes to the proposed goods and services tax (GST) but does support the concept," the group announced near the end of 1989.

Federation president Jack Vanderkooy admitted that though the group wants the rules simplified for farmers, "our dislike for the proposed implementation does not stop us from recognizing that the concept has merits."

In evaluating the GST's possible impact on farmers, Vanderkooy conceded that "[the government] can make this program more user-friendly."

The federation does not believe that food should be exempted from the tax, but as long as it continues to be excluded, it is "only common sense" that all goods and services bought by farmers should be "zero rated," that is, not fall under the tax.

CFFO wants a zero rate for farm custom work, draft horse, farm equipment, fertilizer, livestock feed, marketing charges, organization memberships, pesticides, quotas, seed, transportation and veterinary services.

The federation would also like to see the proposed GST — a federal tax — combined with provincial retail sales taxes. "At a minimum, the two systems need the same rules and exemptions," CFFO says.

If the proposed seven per cent GST were lowered another percentage point

to six per cent and were to provide "adequate rebates" to low-income Canadians, CFFO's provincial board agreed that under those circumstances, CFFO could support the inclusion of food in the GST.

The group believes food should be included in the tax because it "is cheap for Canadians" and the "biggest part of the benefits of an exemption will go to those well able to pay their own way." (CFFO supports direct assistance to low-income Canadians.) It is not farmers who would stand to benefit much from food being excluded from the GST, but rather the processors and manufacturers, says Martin Oldengarm, CFFO's general manager.

If, for whatever reason, the GST were to raise more money than the current manufacturer's sales tax which it will replace, the federation wants that surplus committed to Canada's debt reduction. That would be the fiscally responsible thing to do, says the federation. "We do not like tax grabs," says the CFFO statement, "but we do support increased taxes to reduce deficits."

### In this issue:

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## Hospital Christian Fellowship

... continued from page 1.

"More people pass through the hospitals of the world every year than through the churches," Beauchamp said.

"Hospitals are really a mission field and there are a lot of needs that we should meet."

HCF's aim is not to push Christianity on anyone but "to be available," she said.

The group works closely with hospital chaplains. By working together, both hospital staff and chaplains can be more effective, says Dr. John Galbraith, a physician at the University of Alberta.

"We can network together with chaplains, so that we're both more effective."

The group would also like to do more with local pastors.

"Many patients want to go to a church after they've been to a

hospital," Galbraith noted.

While chaplains and physicians may concentrate on the needs of patients, HCF tends to concentrate on hospital and medical staff.

"Staff are under such tremendous stress that if they are not ministered to first and get their priorities straight, they can't be as useful to patients," said Beauchamp.

For himself, Galbraith finds the support he gains from the group to be energizing. "I've always loved medicine, but I've become excited about it. There is now a Christian joy about coming to work," he says enthusiastically.

At the University of Alberta hospital the group holds one morning prayer session and a couple of noon meetings for Bible study or prayer.

At one session, about six hospital staff gather in a small circle for prayer. People come and go, some summoned by pagers beeping during prayer time. They pray for a few patients, for the families of specific patients (some of whom have joined their sessions), for medical and administrative staff at the hospital.

Pamela Woodman, a hospital staff member, says the group's close association with patients gives the prayer sessions an urgent quality.

"For me, there's more comfort in praying for someone specifically," she says.

Galbraith's beeper goes off. He smiles as he gets up to leave. Here, at least, prayer and technology co-exist.



"More people pass through the hospitals of the world every year than through the churches," Beauchamp said.

## Close to the deadline — Fax it

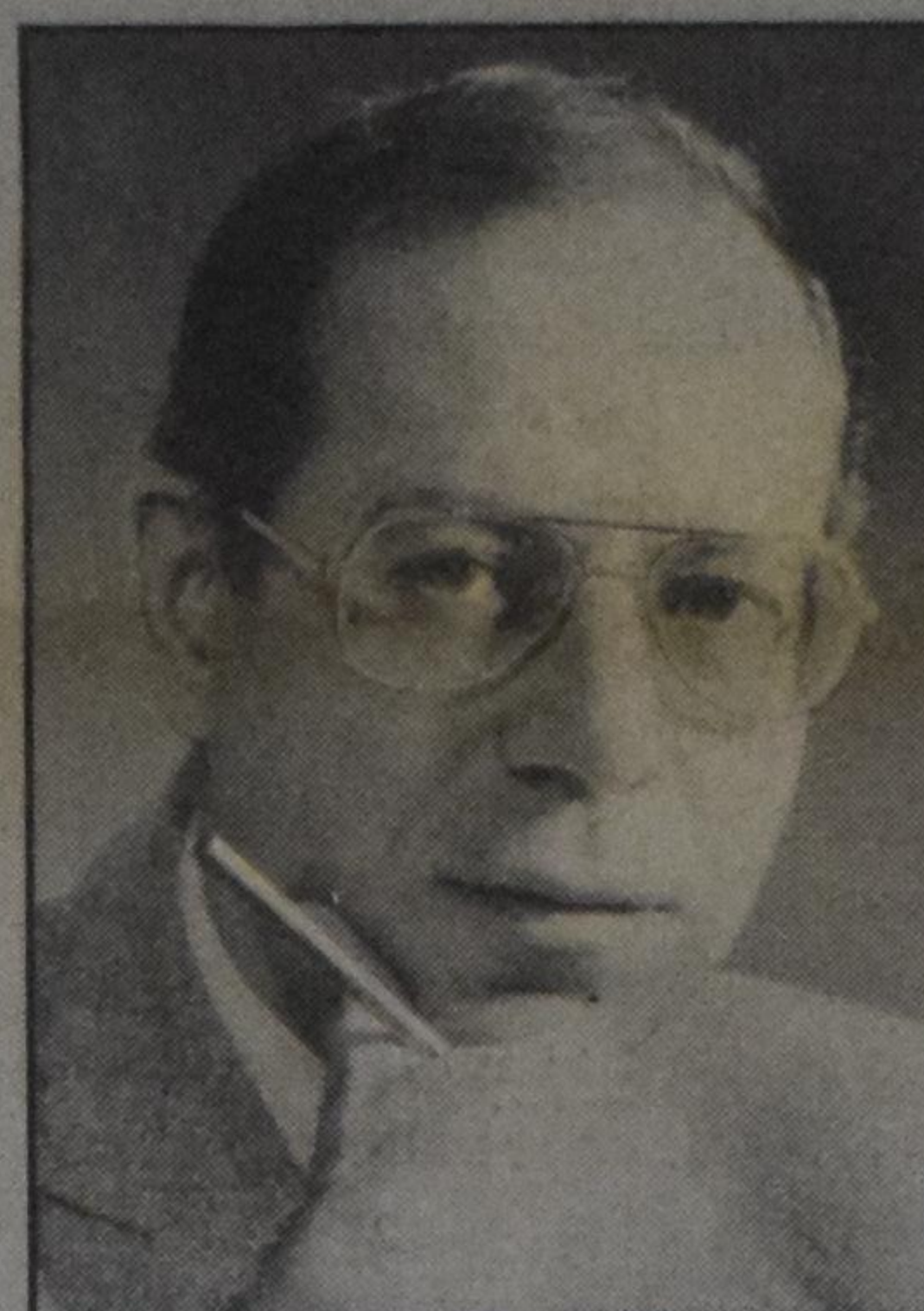
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## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



## The real ills of Canadian agriculture

Brewster Kneen has become a popular speaker at church gatherings which want somebody to talk about current issues in agriculture.

Kneen has wonderful credentials—he trained as a theologian, worked as a journalist and developed a highly-successful sheep farm in Nova Scotia. And now he's popular for his book *From Land to Mouth*.

The book holds a lot of appeal for farmers who are bitter and angry because life hasn't turned out as pleasant and prosperous as they hoped. And it holds appeal for city people who enjoy being cynical.

This is their kind of book. It knocks just about everything about farming that's big, new and profitable. And it praises just about everything that's small, old-fashioned and not so profitable.

There are heroes and villains, neatly packed into convenient stereotypes. Farmers are the heroes—hard-working, kind and loving neighbours Kneen can name. They are "us." The villains live in distant cities, are greedy and faceless and control the transnational corporations (called TNCs) and government institutions that are driving the system to ruin. They are "them."

The trouble with Kneen's book is that the publishers advertise it as "an examination of the food system and how it functions globally" when in fact it's a rambling editorial railing against the evils of modern society.

Kneen makes brief comments about an amazing variety of issues, from starvation to environmental disaster, from corporate

concentration to health care and nutrition. But that's all they are—brief comments, not balanced insights and examinations.

### Thoughtful change needed

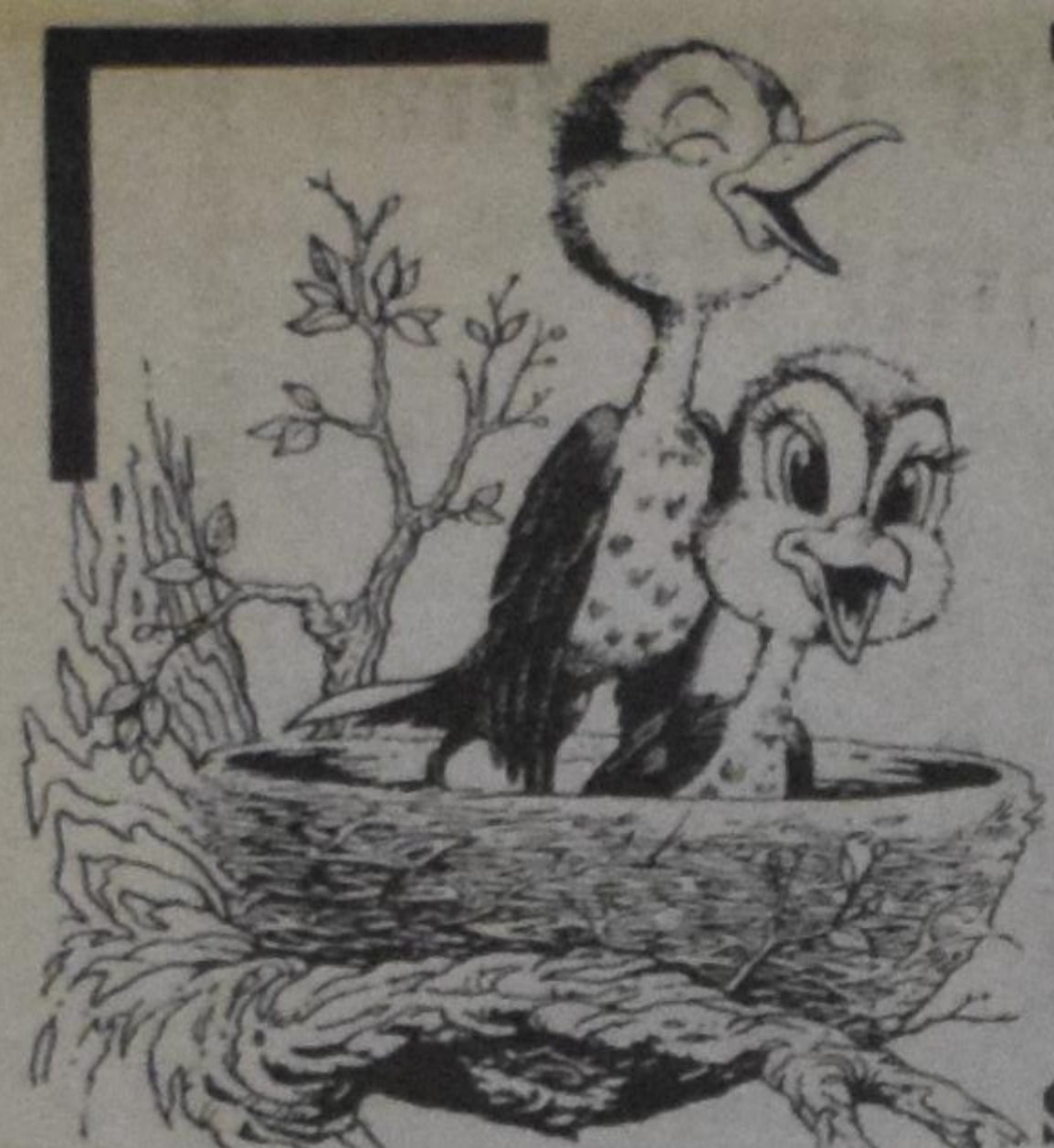
Kneen is far from alone. Other authors, such as Carol Giangrande of "CBC Radio Noon" in Toronto and many theologians and farmers are spreading doomsday critiques about the state of our agriculture and food industry. Their idea of what the farming community should look like bears a remarkable resemblance to *Little House on the Prairie*.

But on closer examination, their ideas and proposals fall apart. There is no doubt that parts of North American agriculture need reform. Things could be better. Much better. But the system is far from as sick and evil as Kneen's book suggests.

Because the analysis is wrong, so are the prescriptions. We do not require revolutions of the type shaking the economies of Eastern Europe, but thoughtful evolution. We do not need to go scurrying in retreat to an idealized past. What's needed is a thoughtful and relatively cautious pace of continued change.

The real ills of Canadian agriculture are not the technology or the large multinational corporations or the government policies. The real ills lie in the hearts of people. That's what requires radical reform. I worry about those who nurse grievances and allow themselves to be consumed by anger and bitterness.

Jim Romahn is farm editor of the Kitchener-Waterloo Record and lives in Kitchener, Ont.



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Pressreview

Carl D. Tuyl



Like the tooth fairy, Mr. Michael Wilson works some of his miracles at night. While all of us were asleep his leprechauns from our beloved Petro-Canada changed the prices on their pumps and added another couple of cents to the cost of gasoline.

There was this past week a four per cent spread between the cost of money in the U.S. and in Canada. Ninety day loans in the U.S. were to be had at 7½ per cent, while in Moose Jaw one would have to fork over 11½ per cent. No wonder the dollar has climbed to dizzying heights, with exporters complaining so loudly that Monsieur must be able to hear at least some of their murmuring at 24 Sussex Dr.

There are rumours of war in the Canadian Federation of Labour. Some who sing "Solidarity Forever" so lustily are not too satisfied with the let-them-have-it true blood socialist antics of Ms. Carr. What is this: labour leaders wanting civility? The fact that Shirley Carr backed Barret, the loser, does not help her a whole lot either.

Another person who is way down on the popularity scale is Premier Don Getty of Alberta, who among other accomplishments engineered a 30 per cent pay hike for himself and his P.C. colleagues in the provincial legislature. There are speculations that Deputy Minister Don Mazankowski, Monsieur's right hand man, will go West to save the beleaguered Progressive Conservatives. But then again, Mr. Mazankowski, who also holds the agriculture portfolio, is becoming very unpopular among Canadian farmers who feel the threat of the continuous American attacks on the supply management marketing system which has given farmers a decent income. Maybe Ottawa is getting too hot for Mr. Mazankowski.

The government is engaged in one of its battles with "the other place." The Senate, where the Liberals have a majority is sabotaging the passage of the bill that would overhaul the unemployment insurance system. Employment Minister Barbara McDougall is plucking her hair in anger, but Allan MacEachen, the Liberal leader in the Senate, says that he is just doing his job. Ha! ha!

People in Newfoundland are up in arms about closure of fish processing plants, diminished

fishing quotas, and general economic malaise. Their premier, Clyde Wells, blames Ottawa, and John Crosbie is hinting somewhat darkly at increased revenues from off-shore oil exploitation.

The government of Wilhelmus Maria has found a new source of income. The B.C. Education Ministry is actively recruiting students in South East Asia, and will charge them \$6,000 per year to study in British Columbia.

There is good news for people in a hurry. As of early summer of this year the supersonic Concorde will start to fly from Toronto to London. The flight will be three hours shorter than current flights and will be about five times more expensive. A one-way ticket will cost \$2,913. Haste is expensive.

We have all witnessed the recent international developments: Panama, Romania, East Germany. We sat mesmerized in front of our TVs. I do not have to repeat what Peter Mansbridge and Barbara Frumm have already told you.

Let me tell you what the Soviet Union and Quebec have in common. Not enough babies! In 1980 some 28 per cent of all draftees in the Soviet

army came from the seven outlying republics: Azerbaydzhan, Armenia, Georgia, Kirgiziya, Tadzhikistan, Turmenistan and Uzbekistan. In 1990 the proportion of draftees coming from the southern non-Russian territories will be 37 per cent. This is due to a significant drop in fertility in the north. The southern recruits are considered less trustworthy and they speak Russian poorly or not at all. The sergeant might yell aaateention, and they might fire their rifles. The problems this Gorbachev has! The Soviet Union is the world's second largest gold producer and it has huge gold reserves. Try to buy toothpicks in the stores, though!

And I am sure that nobody wants to hear about Mrs. Thatcher's declining popularity in good old England. But there is noteworthy news from the Lambeth Council which says that prostitutes in Streatham will be consulted before a scheme to deter curb-crawling drivers is implemented. Both the police and members of council insist that this is fair cricket because "the girls could be adversely affected."

There is all kinds of interesting news in the British papers. The *Sunday Times* notes that the Mid-Kent Water Company, serving 500,000 people, has imposed restrictions on water use. Brian Coleman, managing director said, "We have banned the watering of race courses. I don't think we have one, but

the restriction is there in case there is one we don't know about."

The legal manoeuvring in the U.S. regarding Noriega is going to be lengthy, and might be as expensive as the actual invasion by the U.S. armed forces. It is going to be legally as interesting as the Nuremberg trial.

China is keeping to its old communist hard line policies. Statements of government officials are toughly worded and dissidents are jailed. There has been even a partial return to Mao's glorification of manual labour. Students and soldiers are given shovels to demonstrate their allegiance to the government with the sweat of their brow.

Violence continues in the world. The Indonesian government continues its oppression in East Timor, Nicaragua's soil is drenched with ever more blood, insanity continues to be rampant in Lebanon, and the IRA keeps shooting, while the Ethiopian government causes innocent people to starve.

We are still awaiting the new earth and the new heaven where righteousness shall reign, and we are still living the lives of very privileged people in a very privileged country. Remember that, and file it away in your memory and consciousness for the day when the store did not have what you wanted, someone took the parking place you aimed for, and the meter maid gave evidence of her watchfulness in the alternative place you found, and when you came back you locked yourself out with the key inside, and when the locksmith came to help you, you found out that your car would not start. You are still a very blessed person living in a blessed country.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

See page 19 for Calendar of Events

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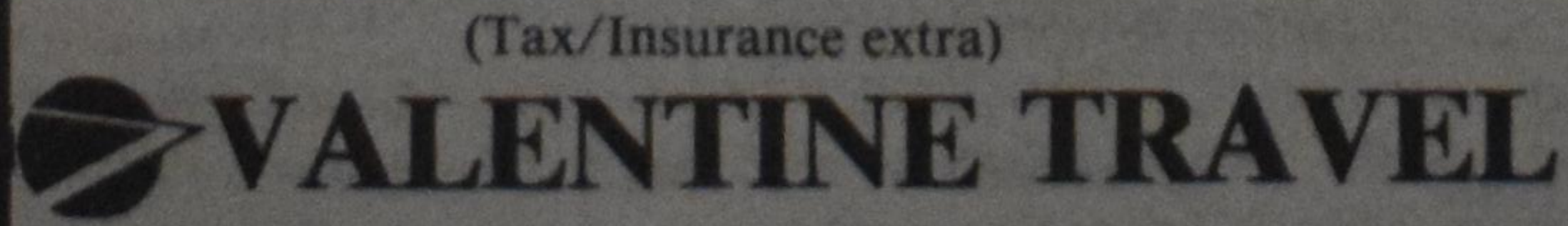
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Editor: Bert Witvoet  
Gen. Mgr.: Stan de Jong  
Associate Editor: Marian Van Til  
Assistant Editor: Robert VanderVennen  
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule  
Accounting: Amy Van Dokkumburg  
Advertising: Suzanna Brasz  
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## People without a vision act like Canadians

It's a strange thing. According to opinion polls and commentators, people in Canada are fairly pessimistic about the future. It's strange because by and large we are a prosperous nation. No foreign nation has any intention of trying to invade us — as long as we don't cultivate the likes of Manuel Noriega, that is. We are a democratic nation, free from the kind of oppression of which Eastern European countries are trying to rid themselves.

Well, maybe it's not so strange. The morale of a people does not depend so much on what it has as it does on what it tries to achieve. There is nothing quite as demoralizing as not having any clear goals. At the moment Canadians are not engaged in any common task, except perhaps in trying to bring down the goods and services tax.

Our political leadership does not help the situation either. One can hardly consider the management style of the Mulroney government inspiring. Nor do our hearts beat warmly for a government that waffles on the issue of abortion and seems wimpish when it comes to Canada-U.S. relations. Nor do the two opposition parties offer us a clear agenda or a bright vision for the future. We are told in Proverbs 11 that "for lack of guidance a nation falls." If we judge our political situation by these standards, Canada must be destined for a fall.

Developments around the Meech Lake agreement seem to have pushed us into a pessimistic view of the unity of the country. Free Trade with the United States has not yet shown any significant benefits, has led to the closing of a number of branch plants and, according to some, seems to threaten our economic and political independence.

Who wants to be a Canadian at this juncture of our history?

### Morale to spare

In contrast, Eastern European nations may find themselves enthusiastically engaged in trying to become more democratic, more prosperous and more just. At the moment, one could almost envy Czechoslovakians for having a president like human rights activist and playwright Vaclav Havel. Here is a ruler who is telling it like it is to his people: "Out of gifted and sovereign people, the regime made us little screws in a monstrously big, rattling and stinking machine. We have become morally sick."

In a bold, visionary act, based on his experience in prison, Havel reduced the sentences of two-thirds of the estimated 400,000 prisoners in Czechoslovakia. "There are many prisoners in our country ... who must live in jails that do not ... awaken the better part of what is in every human being, and which humiliate people, destroying them physically and spiritually," Havel said.

Was it Plato who said that a poet would make the best ruler? Of course, it's not fair to compare the Czechoslovakian situation to that of Canada when it comes to morale. Nor is it good to judge a political leader by only a few weeks of governing. There is more to being a government than to announce dramatic changes. But is there ever an excuse for not having a clear vision, not ruling by clearly established principles of justice and mercy, as seems to be the case in Canada at the moment?

It seems that Canadians are paying for their lack of spiritual rootedness. Ours is a shallow generation that does not drink from the fountain of life. In a sense, Canada's problems are minimal. But our strength is even less, and it only takes a little downturn in the economy to make us worry about the future.

I hope I'm wrong about Canada. Maybe the memory of the cold spell of December will remind us that we are the True North, strong and free, and that we thrive when adversity sets in. If so, perhaps a downturn in the economy will be for our spiritual good. Maybe we

can get excited still about the possibility of extending help to struggling nations and showing our gratitude to God for what he has given us. We need a challenge. God grant us visionary leadership in Ottawa.

BW

## Laughing with God

The West is having great fun at the expense of Karl Marx and communist dictators like Stalin. Cartoonists, especially, are having a heyday. One pictures Marx getting booted out of a building; another shows Stalin and company moping in a trash can. It's not fun to be a dyed-in-the-wool communist these days. Fidel Castro cannot be enjoying himself much, and it is reported that the whole Chinese leadership is rather tense about the latest developments in Romania.

Without becoming too triumphalistic about Western-style democracies, it is good for us to join the laughter. The decline of communism is clearly a sign that human beings cannot challenge the Word of God without impunity, whether that Word is embedded in creation, — printed in the scriptures or made incarnate in Jesus Christ and in his followers.

With Psalm 2 we may say:

*Why do the nations rage  
and the peoples plot in vain?  
The kings of the earth take their stand  
and the rulers gather together  
against the Lord  
and against his Anointed One.  
"Let us break their chains," they say,  
"and throw off their fetters."*

*The One enthroned in heaven laughs;  
the Lord scoffs at them.  
Then he rebukes them in his anger  
and terrifies them in his wrath,  
saying,  
"I have installed my King  
on Zion, my holy hill."*

BW

## A pagan by any other name

Muslims refer to non-Muslims as infidels. Jews call non-Jews gentiles. And Christians call non-Christians unbelievers. Sometimes Muslims, Jews and Christians call fellow believers heretics. And those who don't profess to believe anything they call pagans.

Maybe it's time we Christians take the lead and call other non-Christians fellow human beings or neighbours or friends. What's the point of reminding them that they don't believe what we believe. They know that. Of course, we do worse. We say that they don't believe at all — they are *unbelievers*. But in the next breath we will add that everybody believes something and that human beings, even atheists are incurably religious. Perhaps it would be more accurate to call others *disbelievers*.

Muslims, when they call us infidels, mean the very same thing we do when we call them unbelievers. Although the connotation of *infidel* is a tad more negative, the actual denotation is that we do not have their faith (*fides*). When Jews call us gentiles, they are merely saying that we are of another nation, not the chosen nation. But again, it's the connotation that carries the day. Who likes to be called a gentile or a pagan or a heathen?

I wonder what connotation people pick up when we call them unbelievers?

BW



## ROOFTOP MUSINGS/ALYCE OOSTERHUIS



## When expectations are too great

He was an elder, a respected professional, financially successful, beloved by family and friends. She was admired, a model for the community, a thoughtful participant in church life. They ran off together, seemingly shedding all vestiges of respectability, morality and grace. The models of grace, respect, and admiration turned out to have clay feet after all. And thus the community gossiped, clucking its self-righteous tongue, condemning the persons and the organizations with which they were affiliated.

Although the above example of having "fallen from community grace" is a fictionalized composite of leaders' downfalls in past years, it serves to illustrate the point that too often our Christian communities take a harsh and unforgiving stance when our leaders sin in specific ways. Sin as an abstract concept that is seen to pervade all of life and our orientation to God is readily acknowledged to be present, but when *Sin* becomes transposed into specific sins, we deny and repress its evidence. And when such specificity of sin is evidenced in our leaders, we eradicate and abolish the "fallen" from our communities.

Thus is it that the minister who cheats on his income tax, the principal who fudges school achievement scores, the teacher who is faced with a drunken driving charge, are immediately defrocked, deposed, and removed. A specific sin has cost them respect, their vocation, their very means of support. Is that justice? Is that evidence of following Christ who said, "Your sins are forgiven. Go and sin no more?"

### Set up for a fall

In how many of these instances have the leaders essentially reaped what they sowed because they had set themselves up as paragons of moral virtue? I suspect that in many cases it was not the leaders who set themselves up, but the community which had built up too great expectations. Education, professional expertise, public speaking ability, biblical insights, managerial gifts, organizational skills, are not the antidotes or immunizations for failings. In fact, in too many cases leadership is paired with loneliness, isolation from others, lack of opportunity to admit limitations.

How then should we deal with specific sinfulness as leaders and as a community? I would certainly not wish to see a return of the consistorial proclamations from the pulpit in which names were linked with specific commandment infractions (usually the seventh). But the lack of a confessional booth in Reformed churches has inhibited leaders and followers from finding a more public forum for confession than the bedtime kneelings and disclosures of self to God. For many, it is much more difficult to confess to one other human being than it is to God. The fear of condemnation, of exposure of vulnerabilities, causes each one of us, whether we are leaders or participants, to bottle up our grievances and sins — or to find a nonjudgmental therapist.

Last summer a group of friends sat around a campfire, each nursing his or her own peculiar hurts, when suddenly one of them began to share those hurts with the others. One's sharing led others to do the same and as the fire burned, the griefs and sins were cleansed in its flames. What each of us needs is a cleansing in such a caring setting whether that be with one or many friends and community members.

Maybe if those whom we designate as leaders could have, and take, the opportunity to share their sins and griefs regularly with one or more others, there would be less toppling from on high. And the community could witness to the fact that each one of us falters daily in specific ways, but that our feet are fired by Christ's forgiveness and that he beckons us to rise daily to his challenge to "go and sin no more." The day may come that we can accept the imperfect minister, the fallen principal, the weak teacher as they continue in their professions with renewed communal grace and forgiveness.

Alyce Horzelenberg-Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton, Alta.

## Longer Letter

### Canadian regional synods do not nationalize

Your C.C. of December 8 contained a good report about the meeting of the Council of Christian Reformed Churches in Canada (CCRCC) regarding the matter of regional synods. It also contained an article entitled "Commentary: A Canadian Regional Synod in the CRC?" by Rev. Peter Nicolai.

I appreciate his comments and share his concerns that we *not* become two *national* synods, namely a U.S. and Canadian one. Our committee's intention is the same.

Synods of various years have discussed the need and Reformed preference for regional synods. The Synod of 1960 was the last one to deal rather seriously with this matter. Their report stated on p. 357:

*We have concluded that Synod by its decision accepted the principle that institution of Particular Synods is feasible and desirable. We need not defend these points as previous committees have done. (See Acts of Synod 1957, p. 287f.).*

Since then we have had a period of quiet, while the denomination waited to get big enough to warrant it, although various voices in the '50s already felt that the size of the CRC then warranted it.

### No simple matter

The CCRCC has attempted to function like a regional synod dealing with Canadian issues and concerns, but it was always hampered. It had no ecclesiastical status and partly for that reason, Classis Eastern Canada chose not to be a member. In studying this matter, our committee, including a representative from Classis Eastern Canada (Rev. Gerard Nonnekes) proposed a regional synod. But how could this be done?

The simplest way to begin would be to replace CCRCC with one regional synod covering all of Canada. However, we could not have *one* regional synod. We had to have at least two: one for Canada and one for the U.S.

We discussed two synods for Canada, for the West and the East. However, to propose that meant we would also have to propose more than one for the U.S. All of us deemed that it would simply be too presumptuous for us to divide up the U.S. CRC into various regionals. That can be done only by the international synod made up of delegates from both sides of the border.

### Confessional unity

For that reason Council urges that serious consideration be given to the proposed model. It is a good starting point, especially for the Canadian churches.

Our primary concern was never to nationalize. It is a simple fact that we do live in two diverse countries requiring specific responses to unique situations. Indeed the Canadian CRC has matured. And Revenue Canada is enforcing long-standing regulations demanding that we retain direct control over monies collected in Canada. By themselves these reasons do not demand regional synods. However, they do play a part in leading us to say that regional synods along the border has much to recommend it.

Our proposal divides up the administrative and organizational matters. Doctrinal and theological issues and studies would still be handled on the international synod level. That was intentionally done in order to retain denominational unity. Interestingly enough, the Report for the Synod of 1960 proposed six particular synods with two of them being Canadian and stated,

*2. We have attempted to abide by the principle that as much as possible regional synods should consist of classes having similar area interests. As an example, we are convinced that Canadian churches should be organized into Canadian regional synods for the following reasons:*

*a. Canada has peculiar problems all of its own such as language, immigration, publicity, relation to the government, etc.*

*b. Stewardship of time demands that assemblies apply themselves as much as possible to problems that are general within their areas.*

*c. Existing classes have divided along the national border, ex. Classes Pacific and British Columbia.*

Those were words we as a committee took to heart.

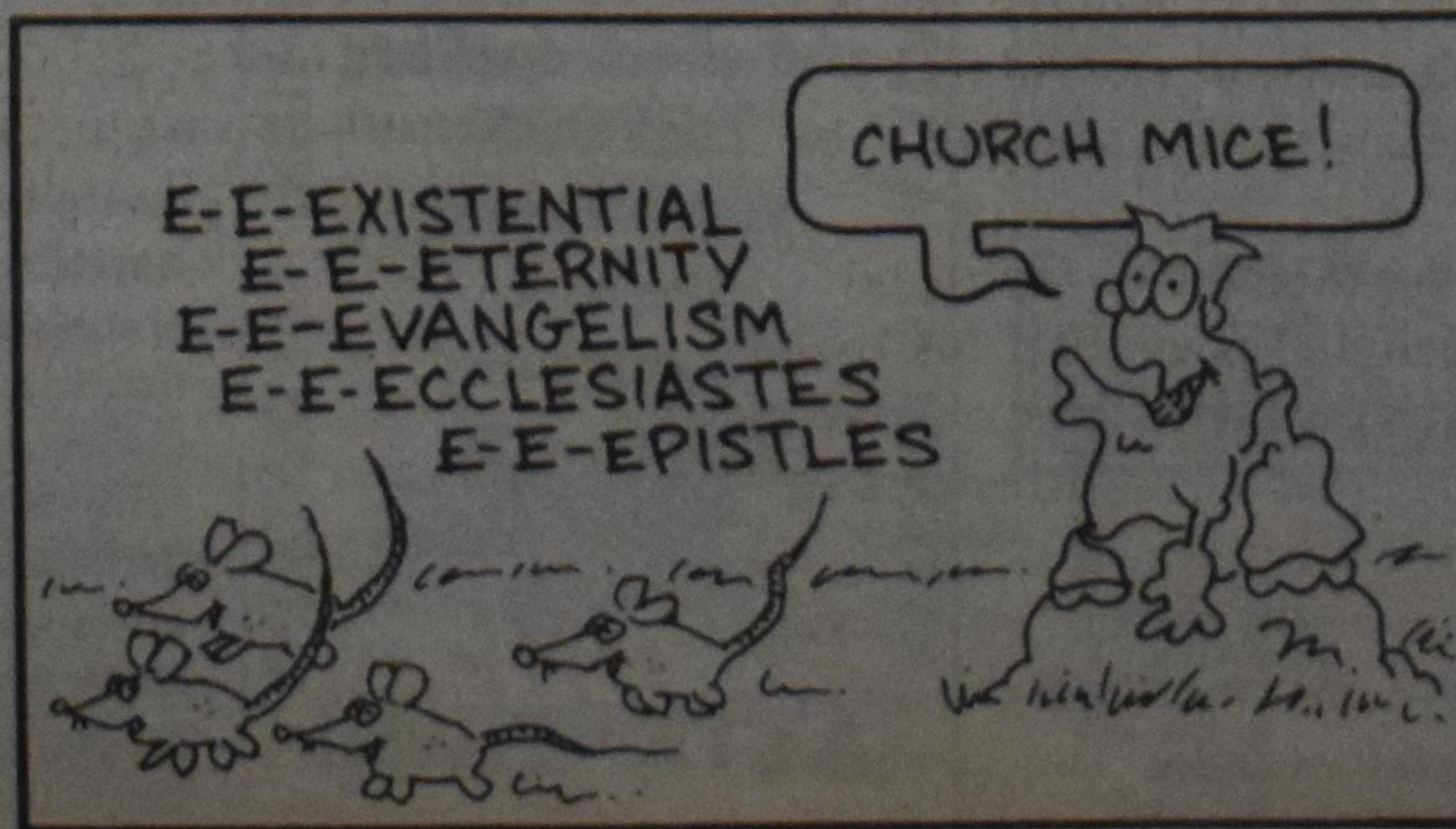
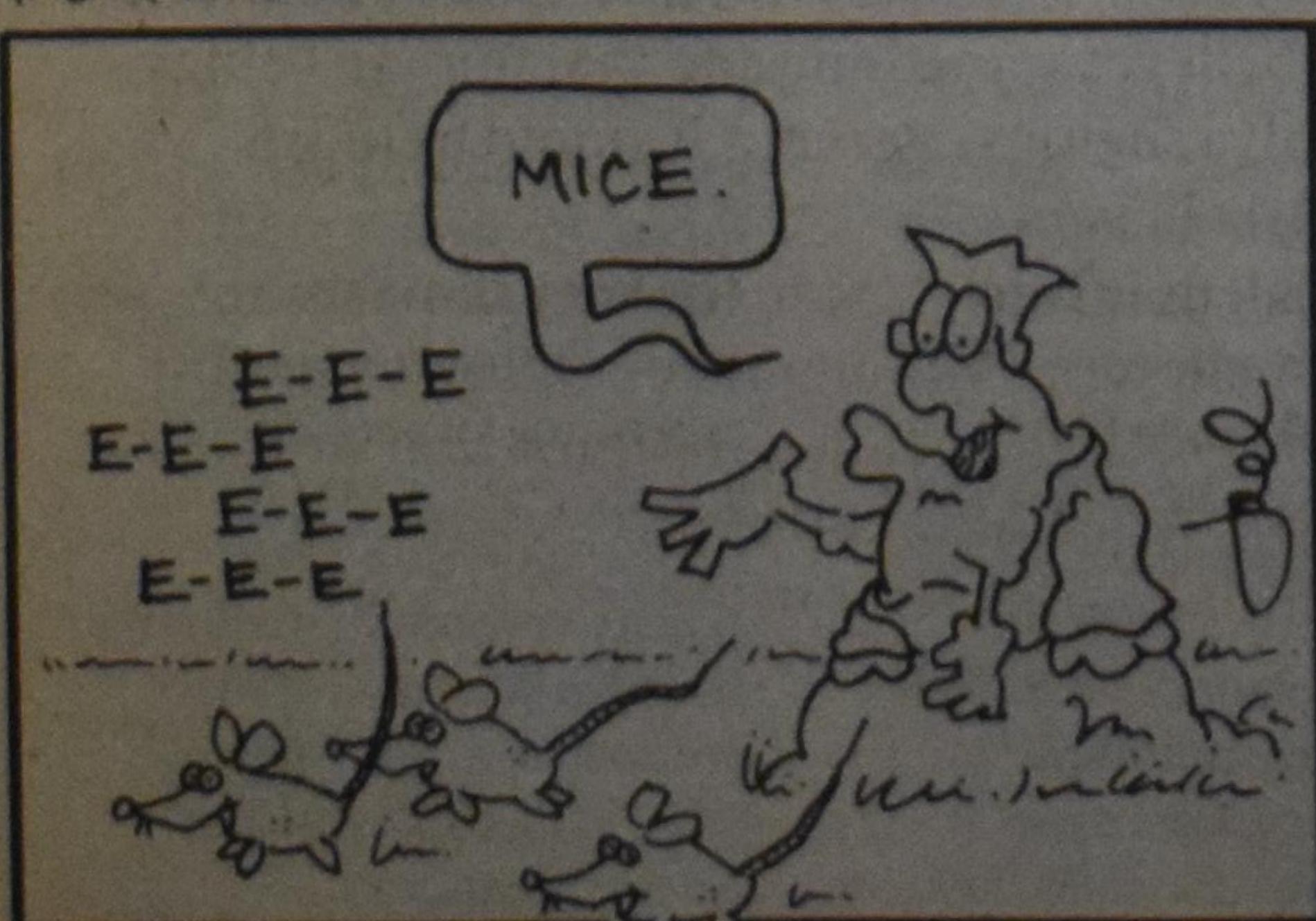
The significance of this matter warrants further discussion. I appreciate Pastor Nicolai and others' willingness to put their thoughts in writing. I, too, am willing to continue an honest search to find what is ultimately best for His Kingdom and Church. Let Him be praised and served!

**Henry Wildeboer**  
Chairman,

Study Committee Regional Synods  
Council Christian Reformed Churches  
in Canada

(more letters on page 6)

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# Letters

## Ontario government turned blind eye

Attorney General Ian Scott is to be commended for having teamed up with lawyers for Peel Region and Metro to seek Ontario Supreme Court orders requiring major stores to comply with the Retail Business Holidays Act and to stop their illegal Sunday openings.

The Attorney General and the police should prosecute so-called "drug" stores which are masquerading as pharmacies but whose non-pharmacy sales often amount to more than 90 per cent of their total sales. These violators are unfair competition to other retailers, such as the major food chains

who must be closed on Sundays and other public holidays.

Section 3(2) of the Retail Business Holidays Act states that "the principal business of the pharmacy is the sale of goods of a pharmaceutical or therapeutic nature or for hygienic or cosmetic purposes." The so-called "super drug stores" do not meet this clear definition. Therefore, they should be required to close on Sundays, just like the major food chains.

Violators of the law, regardless of their power and wealth, must be made to respect the law. If corporate

giants like the major food chains disagree with the law or deplore the Ontario government's failure to enforce the law against their competitors, they, like everyone else, should not violate the law in order to force governments to change the law to suit their shareholders' selfish interests. The democratic way is to honour the established principles of fairness and justice for all. The Ontario government could have prevented the widespread violation of the law. The Attorney General should have immediately used his new

power under Section 8 of the Act to obtain Supreme Court orders requiring actual and potential offenders to comply with the law to remain closed on Sundays and other public holidays.

By abdicating his public duty, Mr. Scott has forced the municipalities to spend thousands of taxpayers' dollars to take the very court action which he could, and should, have taken immediately.

While wide-open Sunday shopping has not created chaos in B.C. and Alberta, it is no secret that the social problems aggravated by the absence of a

common pause day have caused havoc in the lives of many families whose wage earners can't be home with their children on Sundays because they are required to work. This obvious injustice worsens the social burdens of working people, especially when they head lone-parent families.

**Gerald Vandezande**  
Ontario Committee for  
Enforcement of Holiday  
Closing Laws  
Agincourt, Ont.

## Not much change

It was a shock for me to see a sex picture of Adam and Eve in the Christmas issue of *Calvinist Contact*. Does this belong in a Christian weekly that "seeks to proclaim the truth, care and rule of Jesus Christ"? The Lord forbids all unchaste acts, gestures, words, thoughts, desires and whatever may entice us to unchastity (See Lord's Day 41 in *The Heidelberg Catechism*).

My second objection is that you show the wrong picture. When the Lord God drove Adam and Eve out of Paradise, they were already wearing garments of skin, which were made by God himself (Gen. 3:20). So, why this nude picture?

How can we read a paper like *Calvinist Contact* in our Christian homes? If you publish such pictures, it does not make much sense to write the editorial "After the massacre" in the December 22 issue of C.C. First you mislead your neighbour through unchaste thoughts and desires, and then, when he falls into sin, you say, Why did you stoop so low?

You did not change much after that sex story last year about fun in your mother's bed. I'm still a subscriber to *Calvinist Contact*.

**Family Nicolaas**  
Reyneveld, Sr.  
Tavistock, Ont.

## A blessing for the '90s

Enclosed is a cheque in the amount of \$32.50 to renew my subscription to *Calvinist Contact* for another year. I'm not the earliest bird, but I hope my sending this without need of a reminder will save you some postage costs!

I would also like to say that I have enjoyed the paper again

this past year and look forward to your efforts in '90. It is my prayer that you will be blessed as you continue to serve our God in the sphere of journalism. May more and more people come to appreciate your efforts and see it as a vital part of our lives as Christians. Keep up the good

work!  
Finally, may you all experience the love, hope and peace of Christmas and the liberating new beginning of our lives in Christ this new year!

**W.D. Tavenier**  
Edmonton, Alta.

## News

### Wild rice business a source of pride for Native community

WABIGOON, Ont. (MCC) — At a time when concern about food additives and chemicals is reaching an all-time high, two words tell consumers that the food is safe, that it was made just the way God intended. The words are: "organically grown."

Members of the Wabigoon reserve in northwestern Ontario are capitalizing on concern for safe food by producing the only organically certified wild rice in North America. In October band members processed over

11,000 kilograms (25,000 lbs.) of the delicacy at the Kagiwiosa Manomin processing plant, most of it for European consumers.

Established in 1985, Kagiwiosa Manomin — Kagiwiosa from the water system near Wabigoon where rice is harvested, Manomin the Ojibway word for wild rice — is the only major wild rice processor in Canada completely owned and operated by Native people. For plant manager Joe Pitchenese, it's the fulfilment of a life-long dream; 25 years ago Native people in northwestern Ontario lost control of wild rice processing to non-Native businesses. Kagiwiosa Manomin is helping them to take it back.

Large-scale wild rice processing by Native people in the area got its start in the early 1980s when Eric Rempel of Mennonite Central Committee (MCC) demonstrated a home-made portable processor in Native communities. Affectionately called the "Rempel Roaster," the wood-fired processor showed that it was technically feasible to process large amounts of wild rice, without losing the distinctive flavour and texture. With the assistance of MCC, the band set up a \$400,000 processing plant in 1988; the plant, which employs 12 people, can process over 220,000 kilograms (500,000

lbs.) of rice. According to Pitchenese, the plant is "a source of community pride." "We showed it could be done," he says. For band members the plant is a way of breaking a cycle of dependence on welfare, as well as building community esteem. Prior to construction of the processor, Wabigoon residents harvested the rice for others, who reaped the profits; now they are in control of the process, from start to finish. A percentage of the profit is retained for development of the wild rice resource.

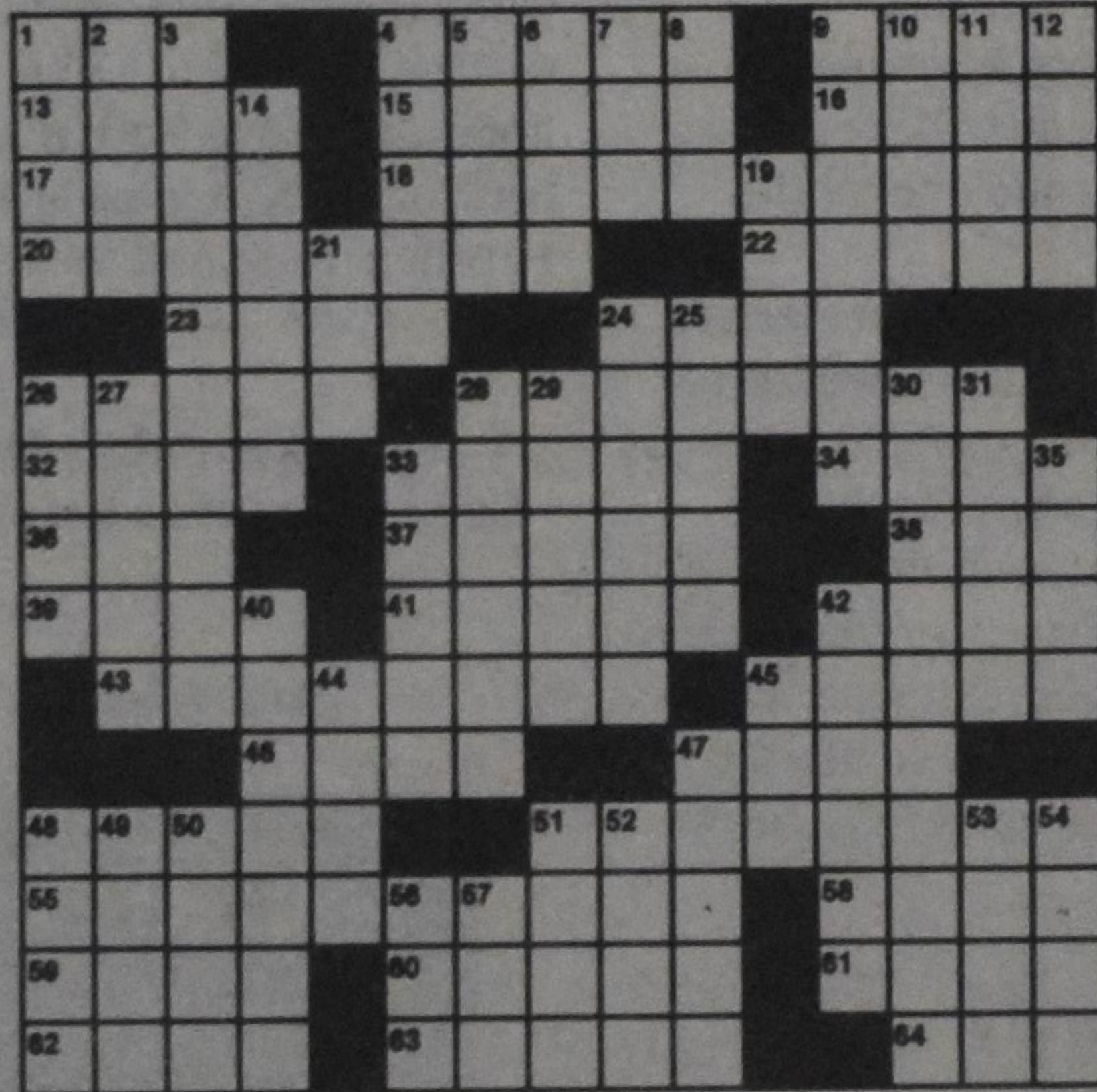
There are many competitors, but most of the other rice is "tamed" wild rice, grown in paddies in California and Minnesota with the aid of chemical fertilizers and pesticides. It is processed using natural gas or propane, not wood like the traditional Native way used by Kagiwiosa Manomin.

Wild rice is the only rice native to North America. Considered a delicacy, it is usually found in gourmet food shops. According to MCC volunteer James Kroeker, who assists the band in wild rice processing and community development, "Mennonites traditionally don't buy expensive foods like wild rice." But, he adds, sales of the product have been high in SELFHELP Craft stores across the country.

## Weekly Puzzle

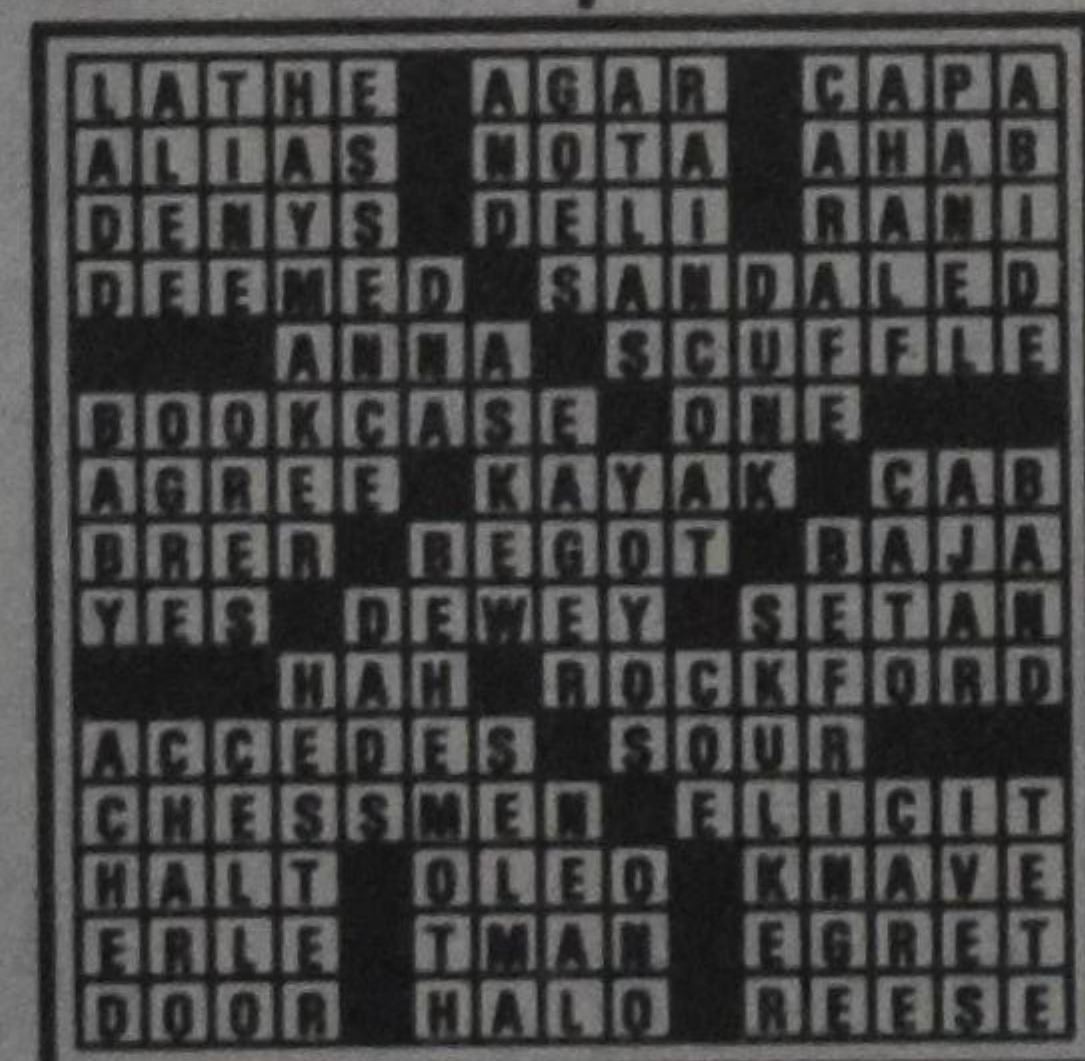
by Louis Santrey

- ACROSS**
- 1 "— a jolly good..."
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  - 9 Insulting
  - 13 Diamond deciders
  - 15 Maniple
  - 16 And others: abbr.
  - 17 Slush
  - 18 3D plants
  - 20 King's girl
  - 22 Landscape
  - 23 Midday
  - 24 Bellow
  - 26 Seeing red
  - 28 Least in size
  - 32 Information
  - 33 Nor. & Swed.
  - 34 Ride waves
  - 36 "Do — do..."
  - 37 Suit size
  - 38 Cattle call
  - 39 "Auntie —"
  - 41 Alf or E.T.
  - 42 Cupid
  - 43 1988 was one
  - 45 Occasion
  - 46 Diana or Betsy
  - 47 In any case
  - 48 The — and end-all
  - 51 Lived-in
  - 55 Day for pulling legs
  - 58 Yield
  - 59 Cram
  - 60 Top-notch
  - 61 Jannings of the movies
  - 62 Belg. river
  - 63 Cartoon Fudd
  - 64 Building arm
- DOWN**
- 1 Camel feature
  - 2 Arab ruler
  - 3 Season of rebirth
  - 4 Mothers e.g.
  - 5 Significant times
  - 6 Inlets
  - 7 Sprite
  - 8 Elec. unit
  - 9 Fixes lamps
  - 10 Indians
  - 11 Pub missile
  - 12 Lanchester of movies
  - 14 Sp. lady
  - 19 Racetrack
  - 21 Demure
  - 24 Forest warden
  - 25 Of yore
  - 26 Ant of rock
  - 27 Twangy
  - 28 Sign of Libra
  - 29 "West Side Story" song
  - 30 "Porgy and Bess" song
  - 31 Scot. spa
  - 33 Does in
  - 35 Knox or McHenry
  - 40 Previously
  - 42 Give tit for tat
  - 43 In a way
  - 44 Votes cast
  - 45 A Gabor
  - 47 Join
  - 48 Tot
  - 49 Unwritten poetry
  - 50 Br. composer
  - 51 In good shape
  - 52 It. family
  - 53 Satanic
  - 54 "The Farmer in the —"
  - 56 Charge
  - 57 Not well



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### Last week's puzzle



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# Cinema summaries

Marian Van Til

## The Little Mermaid



**Rated Family**  
A Walt Disney production;  
animated  
Written and directed by John  
Musker and Ron Clements

Even though ol' "Uncle Walt" Disney has been dead since 1966, the company that bears his name is still committed to producing top-notch, feature-length animated films. *The Little Mermaid* is explicit proof of that. And this is a children's film that adults will enjoy right along with the kids. *The Little Mermaid* has compelling music, splendid animation and an engaging story.

This Disney version is essentially a musical; that's appropriate for a tale about a mermaid princess with a voice so beautiful that it enchants a young human prince. The musical numbers never get in the way. One never feels (as with some well-known live-action musicals) that the musical numbers are boring intrusions into the adventure.

The music is varied and well-composed in styles appropriate to the characters and action: reggae for the crab who has the black-Jamaican voice, pop with classical elements for the mermaid, a nightclub-like sound, with a hint of exotic danger, for the cleverly seductive and wicked witch of the sea, pseudo-Renaissance style for the singing, dancing townspeople.

The songs' rhyming lyrics are clever and often very funny — if you can hear them. There is often so much going on at once that one must listen very carefully to catch the songs' words. From an adult point of view, that's an obvious drawback. The dozens of kids in the theatre when I saw the movie, however, seemed so caught up in the adventure of the story, the infectious musical beat, the catchy tunes and amazing visual images that I'm sure none of them felt they were missing anything.

Visually, the film is impressive, even for someone who is not a particular fan of

feature-length animated films. The animation is so good, so animated, that one suspends disbelief almost immediately and accepts it as "real." The end credits attest to the amount of work that went into creating *The Little Mermaid*: dozens and dozens of artists, animators and production people worked together on this spectacle.

That brings us to the story, which is based on Hans Christian Andersen's now classic fairy tale. Writers/directors Musker and Clements have substantially changed Andersen's "Little Mermaid," and if one is unfamiliar with the original, their story is quite satisfying. It is a light-hearted yarn about an adventurous and mischievous little mermaid who is obsessed with the human "upper world," goes there against the wishes of her father the sea king, rescues a young prince from drowning, falls in love with him and longs more than ever to be human so she can be with him — and succeeds.

Musker and Clements have maintained an "olden days" setting while injecting modern incidents and attitudes (the father-daughter conflict), characters (the jiving crab, a sweet-tempered fish sidekick for the mermaid) and language which will grab today's young kids.

### Longing for immortality

When one knows Andersen's story, however, the movie is found wanting. That story is so real, and so illustrative of the human condition, despite the magical undersea kingdom, that it seems unfortunate that the film didn't stick to the original. There may be two reasons it didn't: the stark nature of Andersen's reality (the mermaid suffers severely for her decision to become human), and its religious elements.

In Andersen's story, the mermaid's love for the prince is actually secondary to her other motive for wanting to become

## A decade of media change

One of the assignments I used to give my media students was to interview some elderly people about the influence and effect of media changes in their daily lives. Many grandparents, no doubt, remember well a time without television, when radio reigned supreme in their homes, when movies were forbidden and children generally amused themselves with games and books. Many baby-boomer parents can remember their first television set, the transistor radio, the easing of movie restrictions, the growing dependency on media for entertainment.

For the average person, the last 10 years have evidenced media changes no less striking. A quick inventory indicates that:

- most homes now have at least two television sets, one for the family room and one for personal use by either parents or children;
- most televisions have a remote control which enables the viewer to quickly scan channels during commercials;
- cable television and satellite reception have delivered a myriad of viewing options;
- over half the homes in our country now have VCRs, and the trip to the video store has become a weekly event;
- most people wake up to a clock radio; almost all bedrooms have one;
- "ghetto blasters" or "boom boxes" abound and have become necessities for teenagers;

human; as a mermaid, she and her kind live 300 years and die. Period. Without so much as a funeral or burial. But if she can become a human (which will entail being married to the prince by a priest) she will gain an immortal soul.

It is that immortality and eventual uniting with God for which she yearns more than for the love of her prince. And it is that yearning for a soul which causes her to give up her family, her undersea world, and even her body as she knew it. The princess reaches that goal — not by marrying the prince but by forfeiting her life for him.

Clearly, Andersen's early 19th-century tale would have made for a somewhat disturbing movie by secular 20th-century standards.

The current movie is definitely worth seeing on its own terms. But go to the library and get the story, because Andersen's "magic" — with its multi-dimensional beauty and trauma — is far more creational than Walt Disney's, and therefore more lastingly satisfying.



**MEDIA**  
Henry Knoop

**SCAN**

- personal headsets or "walkmans" are as popular as blasters;
- the telephone has multiplied. There is usually a phone for every level in the house, one definitely within easy range of a teenager;
- the car phone and cordless or cellular models are becoming increasingly popular. It is now possible to phone from almost anywhere;
- the computer has become essential for home or business. Children learn word processing instead of typing; calculators are a necessity at school;
- the fax machine is threatening to replace the post office; more and more businesses and homes are communicating via faxed message.
- computer and video games have invaded the home in sizes ranging from pocket games to full-scale television monitor battles;
- movie theatres have been redesigned with many screens under one roof. Movies generally cater to a specialized audience.

The effect on society of these media developments and changes have probably not been fully witnessed yet, but some general observations can be made:

- we are becoming ever more

dependent on technology for our daily lives: from getting up with our clock radios in the morning to watching the late evening news on television; • we are increasing losing the ability to entertain ourselves. Without television, music, radio, movies, etc., we often don't know what to do; • our attention spans are shortening. Television and radio commercials, programs, and music are coming at us at a tremendous pace. Video and computer games work mainly on speed. As a result, any activity at a slower pace seems boring and uninspiring.

With all these advances in media technology, our Christian "world and life view" is falling victim to an increasingly secular, "science and technology is god" world and life view. Because the next decade promises to be as full of technological advancements, we need to be increasingly discriminating in our involvement. The biblical command to "test the spirits" is as pertinent and necessary now as it ever was.

May we respond to the challenge in the decade to come.

Henry Knoop lives in Bowmanville, Ont. He teaches English at Ajax High School.

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## Church

Marian Van Til, page editor

### Water for life



Photo: courtesy Ray Prins

Dalakuru villagers in Sierra Leone now have a source of clean, running water.

were all part of the project which brought clean cool water into Dalakuru.

Villagers carried the needed construction materials up a steep four mile trail through dense jungle while Ray and Ted worked on and directed the actual construction.

"Dalakuru is a 'non-motorable' village," Prins explained "and the 800 loads of sand, gravel and cement were carried on foot up the steep narrow path that led to the work site. Approximately 6,000 miles of walking was done by the villagers," more than the distance between Alberta and Sierra Leone.

In the end, not only did the water system provide clean water for drinking, but as Prins described it "we put one of the five standpipes near the mud-block making site so that the local women would no longer need to carry the water there. It saves them a lot of work."

#### Helping the homeless

Meanwhile, back in Alberta, Henry Bosch, consultant for the Northern Alberta Diaconal Conference, was busy with the funding for the Dalakuru Water Project. After careful explanation of the project and the need, collections were held throughout the churches of Classis Alberta North. An

overwhelming total of \$31,131 was received for the project.

This financial support was as yet unknown to Prins and Vander Meulen who, after completing the water project early, stumbled onto another desperate situation in the Kissy dockyard area of Freetown, the capital of Sierra Leone.

Here Prins and Vander Meulen met approximately 100 people, some of whom were new Christians who had recently left the slums of Freetown.

"These people were new Christians who are a part of a CRWRC's urban development project" Prins explained. "Because they have no personal resources, they were living as squatters on a parcel of land which belonged to a wealthy Freetown resident."

Because the land was to be sold, the squatters were being evicted. Unable and unwilling to sidestep the glaring need, Prins and VanderMeulen, in discussion with Steve Nikkel of Christian Extension Services in Freetown, once again used their personal funds and purchased an adjacent property and gave it to the homeless residents.

#### An opened door

Five weeks after arriving in Sierra Leone, Prins and

VanderMeulen headed home to Alberta — after all, it was now time to prepare for spring farm work in Alberta. "And by that time," a smiling Prins added, "I was terribly homesick for my wife and kids."

After all the expenses were tallied, a surplus of \$14,592 was collected by the deacons of Classis Alberta North for the Dalakuru project. "That (the surplus) was the result of good communication by Bosch and the NADC," Prins emphatically stated. "When people know what the need is, they respond."

"The best thing about this whole business" Prins insisted "was being able to open a door through which the people of Dalakuru could see the Kingdom of God at work."

The thumb print signatures on the letter of appreciation sent to Prins and VanderMeulen verifies Prins' view. Lekura Koroma, town chief of the village of Dalakuru writes, "Nobody ever thought that, this our village, considering its location and unmotorability would within so short a time receive such great blessing from God through you. We thank you .... May Almighty God bless your mission and crown your efforts with success."

#### Joanna Romyn Vos

EDMONTON — When one considers the total picture, it wasn't much — nor was it meant to be. At least, that's what Ray Prins, an ingenious and resourceful hog and grain farmer from Lacombe Alberta thinks. And that is why today fresh clean water flows into another poor village in Sierra Leone.

The village of Foria in Sierra Leone, West Africa, was the first to have a water pipeline built as a result of the work of the Christian Reformed World Relief Committee (CRWRC) and the volunteer efforts of Prins in 1985. Living conditions in Foria improved

remarkably.

Seeing the tremendous improvements in Foria, a neighbouring village, Dalakuru, began to petition the Ministry of Rural Development in Sierra Leone to have similar improvements done. The project was approved but someone was needed to oversee the job. And since Prins' previous work was well-remembered, he was a popular choice for the job.

#### Six thousand miles

As in 1985, the project was completed in less than the originally predicted time and at a lower cost. A water reservoir, dam, pipeline and standpipes

### Adrian Vandenberg to direct The Lighthouse

#### Robert VanderVennen

TORONTO — Adrian Vandenberg has been appointed general director of The Lighthouse, an innercity diaconal and evangelistic ministry in Toronto. He succeeds Dirk Jongkind, who is retiring as key gadfly after personally resurrecting The Lighthouse 10 years ago.

Vandenberg has himself been associated with The Lighthouse since 1979, when he became a boys' club leader. He became one of the stalwart participants in the worship services which started in 1983 as All Nations Fellowship, and has served on the board for many years.

Vandenberg is a single

person who grew up in Thunder Bay but moved to Toronto to study at the University of Toronto. He has both bachelor's and master's degrees; his studies focused on urban studies, political science and economics. He has been a researcher for Citizens for Public Justice, a co-ordinator for the M2W2 prison ministry, and most recently a staff member at Seaton House, a men's hostel in downtown Toronto.

Rev. Adrian Helleman, chairman of the board at The Lighthouse, is delighted with the appointment, citing Vandenberg's strong Christian commitment to serve the underprivileged and his

longtime service at The Lighthouse.

Vandenberg hopes to find new ways to broaden The Lighthouse's program of refugee sponsorship, which has special urgency because refugee camps are closing in some countries, creating new hardships. He also would like to see the Spanish services of Samia Saad develop into a stronger friendship and fellowship ministry to serve needy spanish-speaking people, many of whom are refugees from Latin America. A major transition this year will occur when two worship groups that started at The Lighthouse, All Nations Fellowship and the Chinese Fellowship, become organized Christian Reformed congregations.

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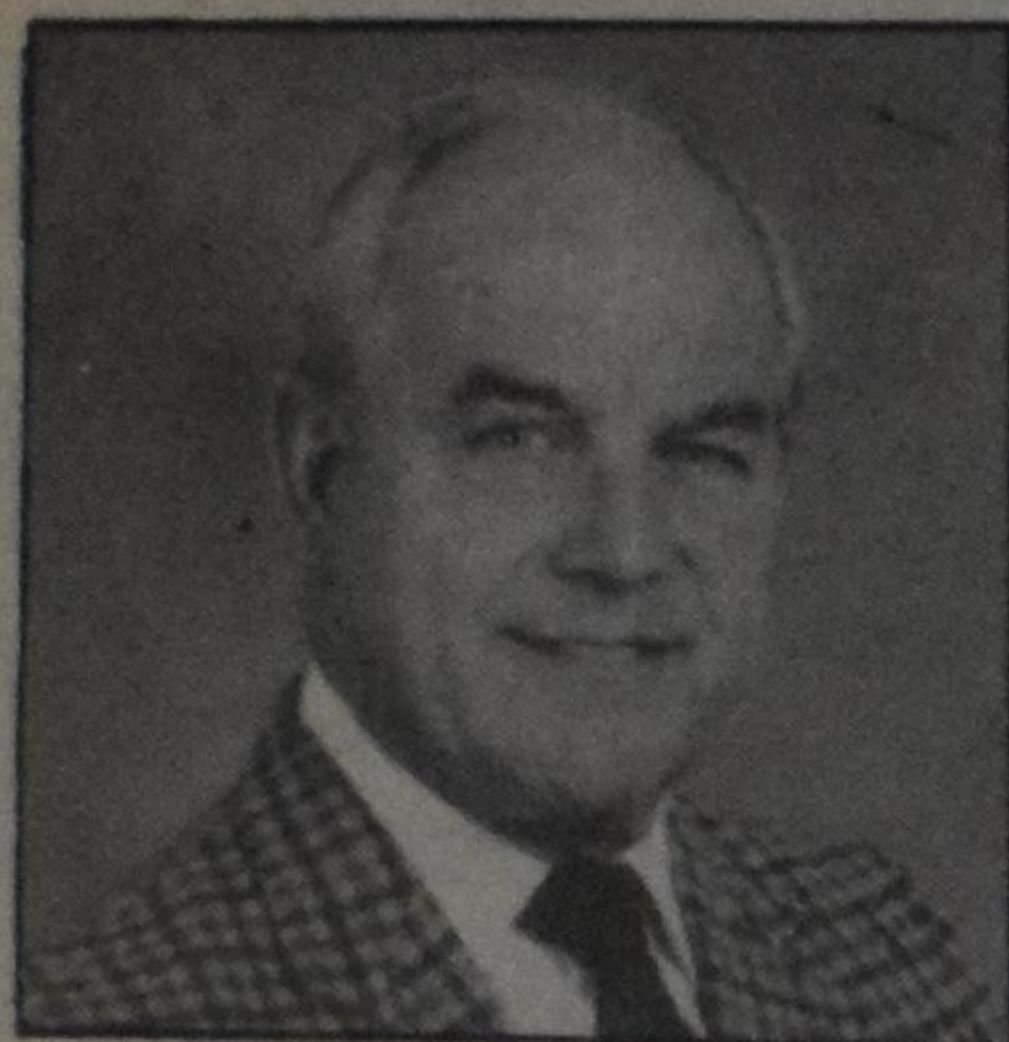
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For

Calendar of  
Events

see page 19





## Canadian Church Scene

Jacob Kuntz

### Evangelism plans of the Catholic Church

According to *The Catholic Register* of Nov. 18, 1989, the Roman Catholic Church has joined the many denominations that want to use the last years of this century and this millennium for evangelism and church growth. True to form, the Catholic Church will do that not on a national, but on an international basis. The plan is called "Evangelization 2000" and has received the Pope's blessing.

This is an effort by the international Catholic community to promote a decade of evangelization throughout the world that will take place between Christmas 1990, and the 2,000th anniversary of the birth of Jesus Christ, Christmas 2000.

Established in Rome in 1977 by Father Thomas Forrest, C.Ss.R., and blessed by Pope John Paul II on many occasions, Evangelization 2000 is striving to develop the call and the vision of the Holy Father for a "new evangelization" during the decade of the '90s, to bring people to Christ and to prepare the world for the third millennium of Christianity.

The program has three purposes: to raise public awareness and interest among Catholics that evangelization is the fundamental work of the church; to establish schools and training programs around the world to train Catholic clergy, religious and laity to be evangelizers; and to establish a worldwide intercessory prayer network to pray for evangelizers and those to be evangelized.

To help in accomplishing these goals, offices have been established in all parts of the world, and an international magazine, *New Evangelization 2000*, now reaches almost 100,000 leaders who are working and praying for the program.

Evangelization 2000 recognizes that each Catholic evangelizer will develop methods and materials, in accordance with Church doctrine, with which the evangelizer is comfortable and which meet the unique needs of those whom the evangelizer is serving."

### Reformed Church in Canada grows

The troubles in the United Church have brought growth to

the Reformed Church, especially in Western Canada. It was a real celebration when on September 24 four United Church congregations and six ministers were formally received into the Reformed Church in America. The November 1989 *Pioneer* tells us:

In his welcome as host pastor, Rev. Les Clark observed, "This is Canadian church history in the making. I believe we are the first wave of many congregations who will swell a growing Reformed Church.

"For the new congregations and the new pastors the event was a celebration which was about a year in the making.

"The celebration was preceded with a dinner for the 600 or more people in attendance. It was a beautiful opportunity for the people to meet and visit with each other.

"Why did they leave the United Church of Canada? The great driving force for leaving the United Church of Canada was a desire to be part of a church which was faithful to the authority of Jesus Christ and the Scriptures in all its life and practice.

"Hundreds of pastors and congregations have demanded that the UCC return to its foundation doctrines. Attempts at such "reformation" of the church so far have been strongly rebuffed or blatantly ignored.

"A number of issues were of great concern to the pastors and congregations who applied for membership in the RCA. The authority of Scripture in the policy making structure of the church was a key concern. The fact that the RCA strives to be faithful to Scripture made us attractive. Our affirmation of the biblical teaching condemning the practice of homosexuality at the 1974 and 1978 general synods was an important indicator.

"The addition of all these new congregations to the RCA in Western Canada brings with it new possibilities and changes. One of those possibilities is the formation of Classis B.C."

### Anglican celebration

The Anglican diocese of Toronto recently celebrated its 150th anniversary. The event took place in Toronto's SkyDome where 35,000 people came together for the festivities. It was "the largest gathering of Anglicans ever in Canada, possibly in the

## Catholic, Anglican, Reformed churches on the move

world." The *Anglican Journal* of November 1989 tells us about the celebration and from that report we quote the following items:

Included in the festivities were ... a 2,800-member choir, a 36-member band, a 38-member handbell group, 15 liturgical dancers, the world's largest television screen and 170 clowns.

The liturgical dancers, resplendent in yellow and purple robes, beautifully brought to life the words and music of the hymns. Although dancing and religion have an association dating back to the Old Testament, it is, sadly, a rarity in modern services.

At the other end of the spectrum, the ever-present clowns added a modern touch to the service. Although traditionalists likely flinched every time they appeared, the clowns brought a light touch to the celebration without verging on frivolity. Their reading of Romans 6:3-11, the service's second reading, was captivating.

Archbishop John Habgood, the guest preacher, said that such a gathering served to remind people of the triumph of God. He noted that not enough time was spent these days celebrating that triumph.

The archbishop stressed that the church is not idle throughout the world but is growing stronger all the time. The internal collapse of Marxist materialism proves that no society can deny the wonder of Christ.

The same will happen with every philosophy that denies God," he said. It took about 25 minutes for 35,000 people to receive communion.

In order to do that in time, however, the diocese used 350 communion stations, each manned by a member of the clergy, a lay chalice administrator and a server. That is a total of 1,050 people.

Further, communicants consumed more than 1,000 loaves of pita bread and 40 cases (500 litres) of wine.

The entire 150th anniversary celebration lasted about two hours and 30 minutes.

The price tag for the event was about \$300,000, including \$50,000 rental for the Dome. SkyDome operators waived their standard 17.5 per cent commission.

Rev. David Tatchell of the organizing committee said the cost would be made up through the collection and the sale of a \$2.50 souvenir program and a

\$19 video.

### Christians in exile

*ChristianWeek* of Oct. 24, 1989, suggests that Christians in Canada "are much more like the children of Israel in exile than anything else," and that we "need a strategy for witness that recognizes their condition more accurately." The editorial continues:

Christians who know the feeling of cultural and social isolation nonetheless do not lose heart. They still live hopefully. They continue to work for the best interests of the society around them. They are productive even when it appears they have little to gain. They "seek the peace" of their place of work and of their culture, working to redeem it for Christ, even though they may be greatly outnumbered. They know that whatever gain comes to the society around them will come to them too.

Don Posterski, the sociologist and InterVarsity director, told a group of evangelical leaders at the YMCA's Camp Geneva Park at Orillia, "There are no traffic jams on Sunday. We're a minority. It used to be that we

could vote and carry society. But no longer. It's tough to be a Christian in such a world."

In such a world, we need to strategize carefully. We needn't lose heart nor think that we have become irrelevant. Everything about our society cries out for the gospel. Broken families, the street kids trashed by their families, those in prison, business or political leaders who have lost a sense of truth and right, people who've lost hope, people at war, people bound by alcohol or drugs or the pursuit of pleasure — all need Christ. He has "good news for the poor, freedom for the prisoners, recovery of sight for the blind, release for the oppressed" (Luke 4:18).

To carry the gospel into such a world, we will need to see our situation very clearly. We cannot assume strengths we do not have. Yet if we take bold steps and act as though our future is sure — as indeed it is — we will gain. In seeking the peace and welfare of "our city" we will gain for time and eternity. And redemption may come to many around us.

*Jacob Kuntz is minister of First Christian Reformed Church, Kitchener, Ont.*



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# Animals are such agreeable friends

**Dick Brown**

When I was growing up in Montreal in the '40s we lived on a twisty street that wound up Mount Royal, and drivers rushed along it as though they were in the Grand Prix. One day in June, when I was 15 years old, a delivery van came rocketing around the bend in front of our house and struck our dog, a mostly spaniel mutt named Toby. I heard him yelp and ran outside. He was lying in the gutter, bleeding. I picked him up and ran, crying, into the house. He tried to lick my face — then he died.

The pain of that moment stayed with me for years. When I had children of my own I swore I'd never get them pets because I couldn't bear the thought of the sorrow they would suffer when they lost a pet.

But I was as wrong as anyone could be. My wife had had a dog when she was growing up, a big, ambling Irish setter, and she had very fond memories of it. She figured her own children ought to have pets. So one day she brought home a kitten, the offspring of a neighbour's cat. "The kids need a pet," she said. In fact, I have since learned the whole family needed a pet. Indeed, as psychologists are discovering more and more, nearly all of us are better off, in all sorts of ways, if we have pets.

Dogs, cats, birds, fish, rabbits, mice, turtles and even chickens and dolphins are proving these days, again and again, with solid and intriguing evidence, that pets are much more than fun — they're truly good for us. "It is my belief," said Richard Meen, a psychiatrist and president of the Canadian Kennel Club, "that without exposure to and understanding of other species, homo sapiens are not able to achieve a true state of mental health."

Writers and poets have gushed over animals through the years. As the British novelist George Eliot said: "Animals are such agreeable friends — they ask no questions, they pass no criticisms." But it's only in recent years, really, that we've come to appreciate the true worth of animals as pets and to recognize their genuine therapeutic value. Today, a number of institutions encourage visits by volunteers who bring along pets to cheer up the patients and residents. One of the most ambitious programs, run by Calgary's Pet Access League Society (PALS), involves more than 300 volunteers who visit 24 hospitals and nursing homes.

## Constant companion

The kitten my wife brought home was long-haired, all black, mostly Persian and about two months old. We have three kids, and, at the time, our daughter was eight years old and our two sons were six and three. All of them, of course, were wildly enthusiastic about the kitten, which we called Marmalade;

she was obviously not marmalade-coloured but we liked the name. And all of them played with her, almost constantly.

When the two school-age kids arrived home, the very first thing they did was find Marmalade. Our younger boy played with her relentlessly, and every so often she would seek the protective company of my wife, curling up beside her on the sofa, and my wife would shoo our son away. Marmalade was wary of him because he'd sometimes pick her up and roll around the floor with her. But all in all she liked all our kids and seemed just as pleased to see them as they were to see her. And after she'd been with us for a couple of months, I noticed a change in the kids: they began getting along much better.

Anthony and Richard would be squabbling over whose turn it was to play with the Batmobile when Marmalade would stroll into the thick of things. In seconds, all argument would stop and both boys would be stroking her and she'd be purring furiously. Or my daughter, Tad, would be in the middle of a shouting match with one of her brothers and along would come Marmalade, and she'd wrap herself around somebody's ankles and the storm would die in an instant.

Often Marmalade would soothe the kids when they felt they had no other friends, when both mother and father were angry with them. Kids — and adults, too — can talk to pets when nobody else will listen.

But even when things are going smoothly, pets are good for people, and not simply in a general sense; they offer specific benefits. In 1977, the University of Pennsylvania set up a special centre to study the matter. In a paper describing studies of people interacting with animals Dr. Aaron Katcher, who has carried out a good deal of research at the centre, said: "Blood pressure levels recorded while the subjects talked to people were significantly higher than levels recorded when subjects talked to and touched their pets.... Blood pressure... fell as the subject interacted with the animal. It fell significantly lower when the subject was petting his own dog."

You see, our cat really was a valuable addition to the family. Her worth went far beyond being cute and cuddly — which, I like to think, was



Photo: Marian Van Til

"Evidence of the genuine therapeutic value of pets is varied and widespread...."

the reason my wife and I were quite happy to take in another cat. We got her eight years after we got Marmalade. My daughter had a part-time job at a cleaning establishment after school and on Saturdays, and the new cat, which was actually a skinny kitten, hung around the cleaner's, meowing and looking miserable. My daughter bought it a little tin of cat chow and the kitten gobbled down the food in no time. My daughter figured it needed care, so she phoned home and my wife said, sure, bring the kitten home.

We called her Midnight — because she was marmalade-coloured and we liked the confusion of having a black cat called Marmalade and a marmalade-coloured cat called Midnight. And the effect that Midnight had on our family was noticeable immediately. Midnight was much more outgoing than Marmalade and, while Marmalade was affectionate, Midnight was all over us all the time. She loved to be picked up. A kid could hold her for an hour and she'd protest when she was finally made to get down.

## Two better than one

Oddly (it seemed to me) there was a kind of synergy with the two cats: the total of the love and warmth and good feeling they generated was ever so much greater than the sum of their individual outputs. The kids talked endlessly about the cats and what they were doing, and they compared their idiosyncrasies: Marmalade had a long coat and didn't mind the winter — she's spend hours on end outside; Midnight had short hair and 15 minutes outside on a chilly day was enough for her; Midnight ate more than Marmalade, although she was quite a bit smaller; Marmalade liked to sleep on the sofa; Midnight

preferred a stretch of rug in a corner of the dining room.

Then the thing I was afraid would happen did happen: Midnight was killed by a car. We were living on a quiet street in Toronto with little traffic, and the cats and dogs that lived on it paid almost no attention to cars. A neighbour told us about the accident, and I gave the news to the kids, one by one, as they arrived home from school. They were shattered. I knew it would be horrible — and it was worse. "Can we get another cat?" my daughter asked.

That was about four o'clock in the afternoon. By six o'clock we'd been to the Toronto Humane Society, and we were home again with a little orange kitten. It was the only thing we could do.

There was an immense amount of grief and it lasted for some time, but the new kitten certainly took the edge off it. We called her Blossom (she was an orange blossom special, my wife said), and she was even more affectionate than Midnight had been. In a matter of perhaps a dozen weeks, the mention of Midnight produced not sorrow but fond memories, and the household in general was humming along, nourished continually by the presence of two cats.

Did I say two? We had learned that two cats were better than one (they got along fairly well), that the family seemed to be able to float through gritty times on clouds of cat love — so why not three cats? The question arose one evening about six months after Blossom had come to us. My wife and daughter had been walking past the tennis courts down the street when they had seen a horrible little mess of a kitten, soaked by the rain and close to starvation, cringing in a corner. Naturally, they brought her home, believing,

half-heartedly, that we would care for her only until she was well and we could find a home for her. Naturally, she stayed with us for good.

## Beyond price tags

There are people, of course, who have little use for pets in general and cats in particular: they're a waste of money, these critics say, and they make messes everywhere and spread disease and.... Dr. Alan Secord is a Toronto veterinarian — one of the most respected vets in the country — and he says: "The danger of contracting diseases from pets is virtually nonexistent. People get diseases from other people, not from animals. Children should have pets because they're important to the youngster's development. They should have something to teach them responsibility. Animals have so much to teach us. You get a lot more out of an animal than the money you spend on it."

No doubt about it. We called our new cat Sweet Pea after the kid in the Popeye comic strip; we liked the association with Popeye, who, like the new kitten, was gruff and tough. She was affectionate, but she growled a great deal. She sounded just like a dog. "She'll get over it," my wife said, but Sweet Pea never did. Sometimes she'd manage to purr and growl at the same time.

And sure enough, three cats were, indeed, better than two. With three of them, the comparisons of their likes and dislikes and of their considerable idiosyncrasies were close to infinite. Our kids found time to do all the things kids do, from playing to doing homework, but those cats certainly kept them amused and even delighted much of the time.

And make no mistake — the



cats soothed things between my wife and me. Cats, and pets in general, do silly, funny things constantly. And when the mood is tense, a couple of cats taking playful swats at each other can grab your attention and push the trials of the human world out of mind. Aaron Katcher of the Centre for the Interaction of Animals and Society suggests the reason pets soothe us is simple: "The interruption of thought by a shift in attention is the best explanation." But he also suggests that "the presence of calm living organisms reduces anxiety and stress because the sight and sound of undisturbed animals and plants have been useful signs of safety for most, if not all, of man's evolutionary history."

### Increases sociability

Evidence of the genuine therapeutic value of pets is varied and widespread and has been popping up around the world for years. In England, in the mid-seventies, Roger Mugford, a British consultant on animal behaviour problems helped lead a study involving 30 people whose average age was 73. All lived alone. For the period of the study, half grew begonias and half kept budgerigars. The people were assessed periodically and, after five months, observers reported that those with the budgies were better off emotionally than the begonia growers; the budgie group had more friends, more visitors and more links with the community.

Katcher took part in a study of the effect of pets on coronary patients and concluded that "pet ownership was significantly associated with a lower death rate." He noted that the improvement in the survival rate was only three

per cent but added:

"Considering the number of people who suffer from coronary artery disease, a three per cent improvement ... could make a significant contribution to a nation's health."

Boris Levinson, a New York psychologist, was one of the first people to document the therapeutic value of pets. One day in the mid-fifties, Levinson was treating a seven-year-old boy who'd come to him after refusing to speak to others who'd tried to treat him. Levinson's dog, Jingles, was on hand, and the boy began hugging the animal and asking questions about it. Levinson had Jingles present for subsequent sessions with the boy. He then began using the dog — and other pets, too — in the treatment of other patients; the patients would first form relationships with the animals and, through them, with Levinson.

Today, all sorts of treatment programs include the use of pets. In Florida, David Nathanson is using trained Atlantic Bottlenose dolphins to teach children with Down's syndrome to speak more quickly and remember words for longer periods. The system involves having the dolphins pull boards with words on them through the water. Children who can remember and say the words are allowed to feed the dolphins. The system enables the children to speak new words four times more quickly and remember them five times longer.

Pet-visitation programs have been so successful that several institutions have adopted permanent pets. At the Bestview Health Care Centre, a nursing home in Oshawa, Ont., a female mutt named Rusty, a mix of terrier and chihuahua, lives in and makes regular

rounds, going from room to room, giving and getting affection, as well as cadging the occasional cookie. "Rusty helps the residents get rid of their confusion," says Arlene Inkter, Bestview's administrator. "Many of them owned a dog at one point in their lives, and Rusty helps them remember. And she gives everyone something to talk about."

### Banishes loneliness

Jim Bandow is executive director of the Canadian Federation of Humane Societies, in Ottawa, and he says there's no record of the number of pet-visitation programs across Canada. You get an idea of the support for the concept, however, when you consider that there are now nearly 50 regular pet-visitation programs in the Hamilton area alone. "We even used to have chickens involved," says Bandow, who used to be general manager of the Hamilton branch of the Society for the Prevention of Cruelty to Animals. "You have to realize that many people in institutions are 80 or 90 years old and there's a good chance they lived on a farm when they were children. Chickens evoke fond memories for them."

One day, a couple of years ago, I was working on a magazine article about the Toronto Humane Society and I accompanied a couple of volunteers to a Toronto hospital with pets they'd borrowed from the society. One was a kitten, a grey-and-white stray about 10 weeks old; the other was a small pup, mostly German shepherd, about eight weeks old. The pup seemed timid at first but was fine when it got to the hospital; she liked the patients and they liked her. They petted the pup

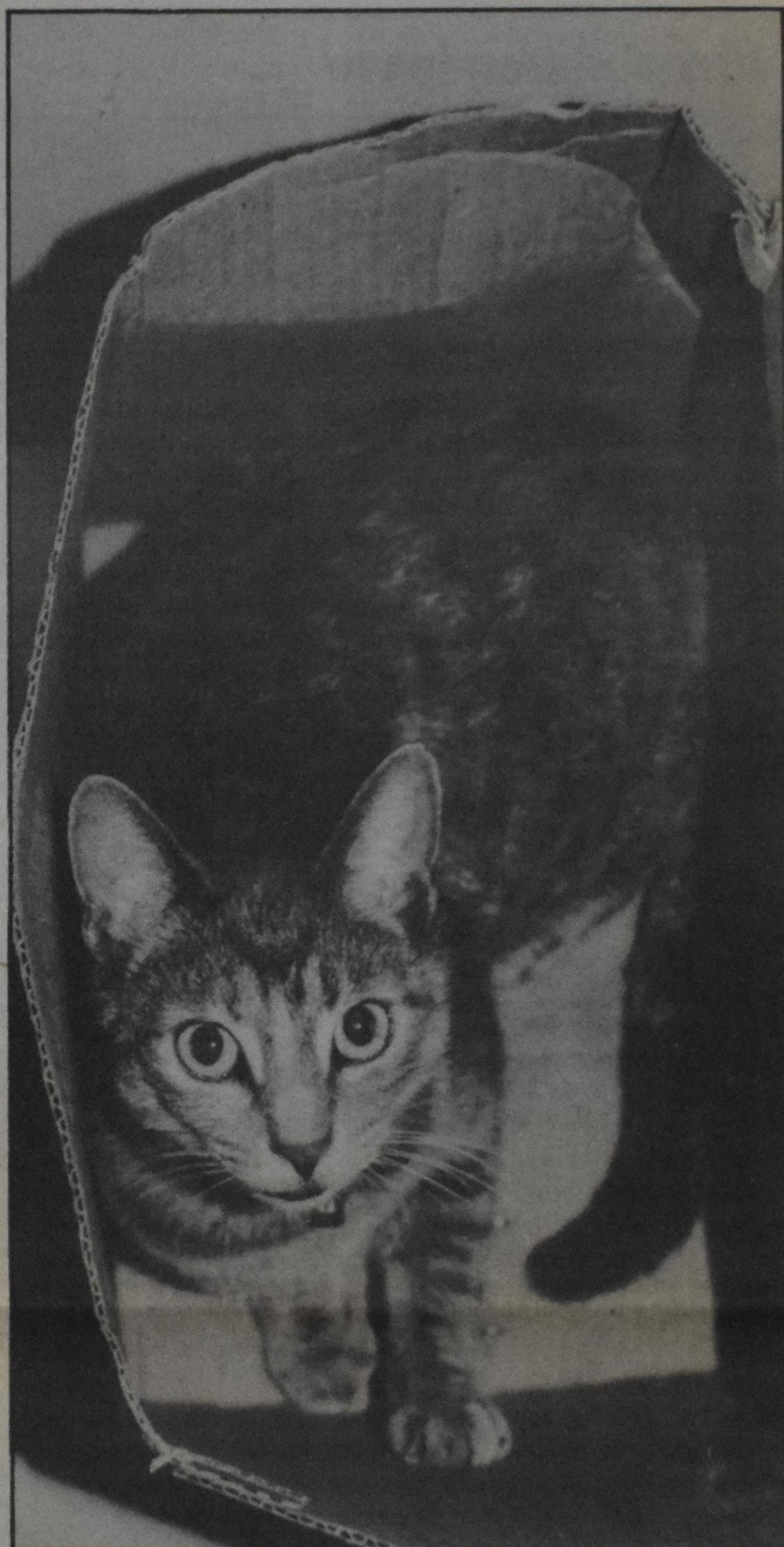


Photo: Marian Van til

"You see, our cat really was a valuable addition to the family. Her worth went far beyond being cute and cuddly."

and scratched her and tickled her ears, and she reveled in all the attention.

At one point, she wound up on the bed of a man in his 40s, obviously seriously ill and heavily sedated. His eye-sight was limited and he reached for the pup, vaguely. Suddenly his hands found the animal, and it snuggled into his palms. His eyes lit up.

The volunteer with the kitten visited a room where a woman told her of the cat she used to have — Mohammed Ali. The kitten from the Humane Society sat on the bed, cleaning herself. The woman put out a finger and the kitten took a gentle swipe at it. The woman smiled — and she remembered: "We called our cat Mohammed Ali because he thought he was the greatest."

The Humane Society still runs a pet-visitation program, involving about two dozen volunteers. Today, they use their own pets, mostly because it provides continuity — people in hospitals, for instance, may get to know the animals — and because the pets' owners know how their animals will react to the various situations they encounter.

But you don't have to be sick or old to be a child — you don't have to be special at all — to enjoy the very real benefits of pets. A hotel in Wabasha, Minnesota, provides guests with complimentary cats. The hotel has 51 rooms and 11 cats, and the animals are booked constantly, often by visitors who are by themselves and want a cat to curl up for the night at the foot of the bed.

Words cannot express the admiration I feel for that hotel. My guess is that a great many of the guests who ask for a cat have pets of their own back home. The guests are lonely for home — lonely for their pets. And who, after all, do you talk to when you're in Wabasha, Minnesota? If you've come to the hotel after a hard day of driving, how nice, how comforting, how gloriously satisfying it must be to share a moment with another living thing. You pick up your key and your cat and head for your room, and you turn to your new friend and say, "Well, puss, I made it." And your blood pressure begins to drop.

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Photo: William Rizzo





# Is there hope for wandering covenant children? (2)

## Why children leave

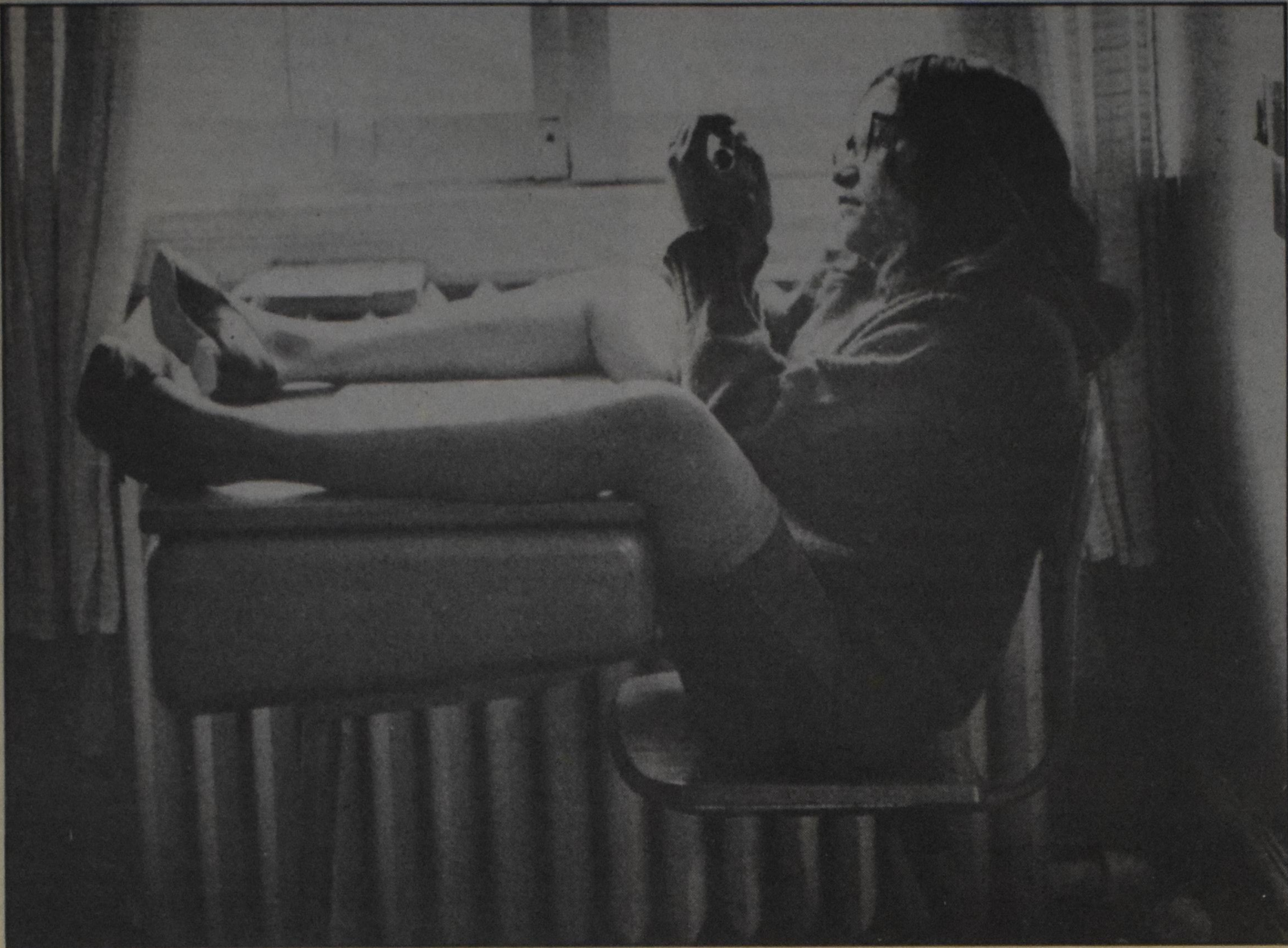


Photo: Call them Canadians

"We can't easily relate parenting omissions, mistakes, or even styles to spiritually wandering children. There are no easy cause-and-effect relationships."

### Dick Farenhorst

Last week Dr. Farenhorst examined the question "Who are these wandering covenant children? This week he examines the relationship of parenting and straying children.

When we think of covenant children who have left the faith, the most immediate thought is to ask why? How did this happen? — and then to immediately start thinking of the kinds of families from which these children came. But in doing that we need to be very careful. It may help to examine some assumptions.

While family is the greatest influence our children experience, it's by no means the only thing that shapes their faith life or other areas of their development. We all know, for example, that no matter how Christian parents may try to provide their children with a Christian understanding of sexuality, our culture being as

"sexualized" as it is, those children will get many more messages and perhaps more powerful ones about sex from billboards, videos and literature than they will from their parents. There is much more than family influence involved in how they eventually will think, behave, understand and feel about sex.

Another equally obvious influence children experience during their teens is that of peers. During those years it may seem that peers will have a far greater influence than parents can. There are some corollaries to this assumption as well.

John White in *Parents in Pain* talks about how we assume that good parenting produces good children and, conversely, bad parenting produces bad children. Yet, all of us know instances in which out of some very bad families, very good children came and, similarly, where parents seemed to be excellent they

nevertheless had a child that didn't turn out well at all.

God, our perfect parent, experienced straying children. No matter how influential and important parenting is, ultimately there's nothing deterministic about it. Children continue to have choices and responsibilities. We can't easily relate parenting omissions, mistakes, or even styles to spiritually wandering children. There are no easy cause-and-effect relationships.

### What about the Covenant?

Not long ago a father came in with a pained, searching look on his face questioning me as to where he went wrong. How could it be that his child no longer loved the Lord? How could this happen to a "covenant child"? It made me stop to think just how I understand what being a covenant child is all about. To some extent, perhaps, we Christians who emphasize the

Covenant have a misunderstanding, and hence a false source of comfort in our children being "covenant children."

As I understand it (and I realize I'm on shaky ground here not being a theologian) God's covenant is an expression of how he continually, time after time, generation after generation demonstrates his faithfulness to his people, continually calling them back and inviting them back into a relationship with him, although not forcing them to do so.

The Covenant was not given for Christian parents' comfort or reassurance but for them to be able to appreciate the goodness and faithfulness of God in extending himself time after time, continually, no matter how often they fail him. However, it is not to be seen as a baptism-backed guarantee that their children would remain Christians, loving God regardless of their own choices and own desires.

### God has no grandchildren

A title of a chapter in a book I was reading recently said that God has no grandchildren, and that, of course, is true in a sense. Each generation has to decide for itself whether to accept God; each child has to decide for him- or herself (Jeremiah 31:29ff). God's promises are conditional to those who keep his covenant. Individual conversion and internationalization of truths children have been taught are needed by each one of them.

A while ago I saw a young woman who had a number of emotional difficulties, but in telling me her story she related how, at home, God was never mentioned. But though religious issues were never mentioned, her folks at the same time insisted on church twice every Sunday, Sunday school, catechism, and sent her to Christian schools from kindergarten through Grade 12. They had expected that the schools and church and baptism would ensure that their child would end up being a covenant child. Of course, this is an extreme case. It demonstrates in an exaggerated way the reliance on the covenant promise and baptism which were never there in the first place.

Dr. Farenhorst is director of Cascade Christian Counselling Association in Surrey, B.C.

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# Education

## Christian school students learn from community involvement



Photo: Louisa F. Bruinsma  
Cindy Elzen is appreciated at the day care centre.

**Louisa F. Bruinsma**  
EDMONTON — Cindy Elzen, Grade 9 student at East Edmonton Christian School, hangs up her coat, takes off her boots, and opens the gate marking off the play area of the Lillyput Day Care Centre. It doesn't take long before she is whirling one of the children around, and for the next while she is bombarded with requests: "Me next, Cindy!" All of Cindy's classmates participate once a week in a "community involvement project," a time for students to give to others in the community. Some of the students volunteer at the Royal Alexandra Hospital; others shovel snow for seniors. Two day care centres within walking distance of East Edmonton Christian School have become the focus for still other students. Those students help to feed, clean and play with the children. Mayo Goldberg, director of the Lillyput Day Care Centre, is impressed that the students are not helping just

for credit. "They come each time. They are reliable, and that's the most important thing in any job," she says. "We all look forward to their coming," says Dolores Sroka, director of the Tender Heart Child Care Centre. "It's exciting to have somebody different come in. I enjoy seeing their young smiling faces. Even though they have been here only a short time, I can already see a lot of involvement. And," she adds, "You can tell they're doing it because they're interested."

**Friends, not just teachers**  
Spending time in a day care centre is particularly beneficial for those interested in a career in child care. "It's good for them to see the many facets of a child care operation," Sroka says. Students are also aware of the increasing level of their involvement. "Now every time that we come, the kids hug us," says Laurie Craig. Each of us is kind of a friend

to the kids instead of a teacher," noticed Cindy Elzen. Lena Van Driel was impressed with the staff efforts to show the kids they were loved. "When the teachers tell them to go to sleep they remind them they love them." To Annette Meindersma, time with the children in a local day care helped her realize how a day care centre could be a stabilizing factor in the lives of young children that come from broken homes. "Some of the kids come from bad families," she said, "like their dad's in jail, so they need that extra care and attention." Edmonton Christian Schools believe that service to others is an essential ingredient of community. Tena Siebenga is principal at East and co-ordinates the Community Involvement Program. "If we believe in educating children for responsible service," she said, "we have to give them practical experience for that service — both inside and outside the school."

## Christian school teachers honoured in Alberta

**Robert VanderVennen**  
EDMONTON — Annemarie Barwich of West Calgary Christian School and Bertha Tiemstra of West Edmonton Christian school recently received "Excellence in Teaching Awards" in a new Alberta Ministry of Education program. They were among 153 Alberta teachers who received "Local Recognition Certificates." Tiemstra has served the Edmonton Christian Schools for 19 years, with most of her teaching being at the Grade 4 and 5 levels. She has also served as assistant principal and as K-9 curriculum co-ordinator. In a recent statement Tiemstra said, "Although we still recognize the importance of the three Rs, Christian education today is much more than that. It is a nurturing process helping the students where they are, not just academically, but in a variety of ways, to be responsive citizens of God's kingdom here and now." Tiemstra's principal, Henry P. Visscher, says, "She's an innovative, creative teacher who has the interests of the students at heart. This comes out in a caring concern for students and a real effort in developing units in curriculum from a Christian perspective." Annemarie Barwich taught for three years at West Calgary Christian School. Her

colleagues say that in her teaching is always a desire to improve and a willingness to take risks. Each student received special attention and each knew they were special because she expressed to each the good she found in them. She made a real effort to teach children to be responsible for their own behaviour and that of others around them.

**She loved us**  
Her Grade 3 students said these things about their teacher: "She loved us. She was always there for us when we needed her or wanted her." "She cared for us when we

felt left out." "She was strict but funny." "She was full of ideas and surprises." "She told us a secret about her baby." Yes, Mrs. Barwich had a baby and this year she is not teaching school but is home caring for the baby. In his announcement of these awards, Alberta Education Minister Jim Dinning called attention to the fact that teachers from independent schools were eligible as well as teachers from the public and separate school systems.

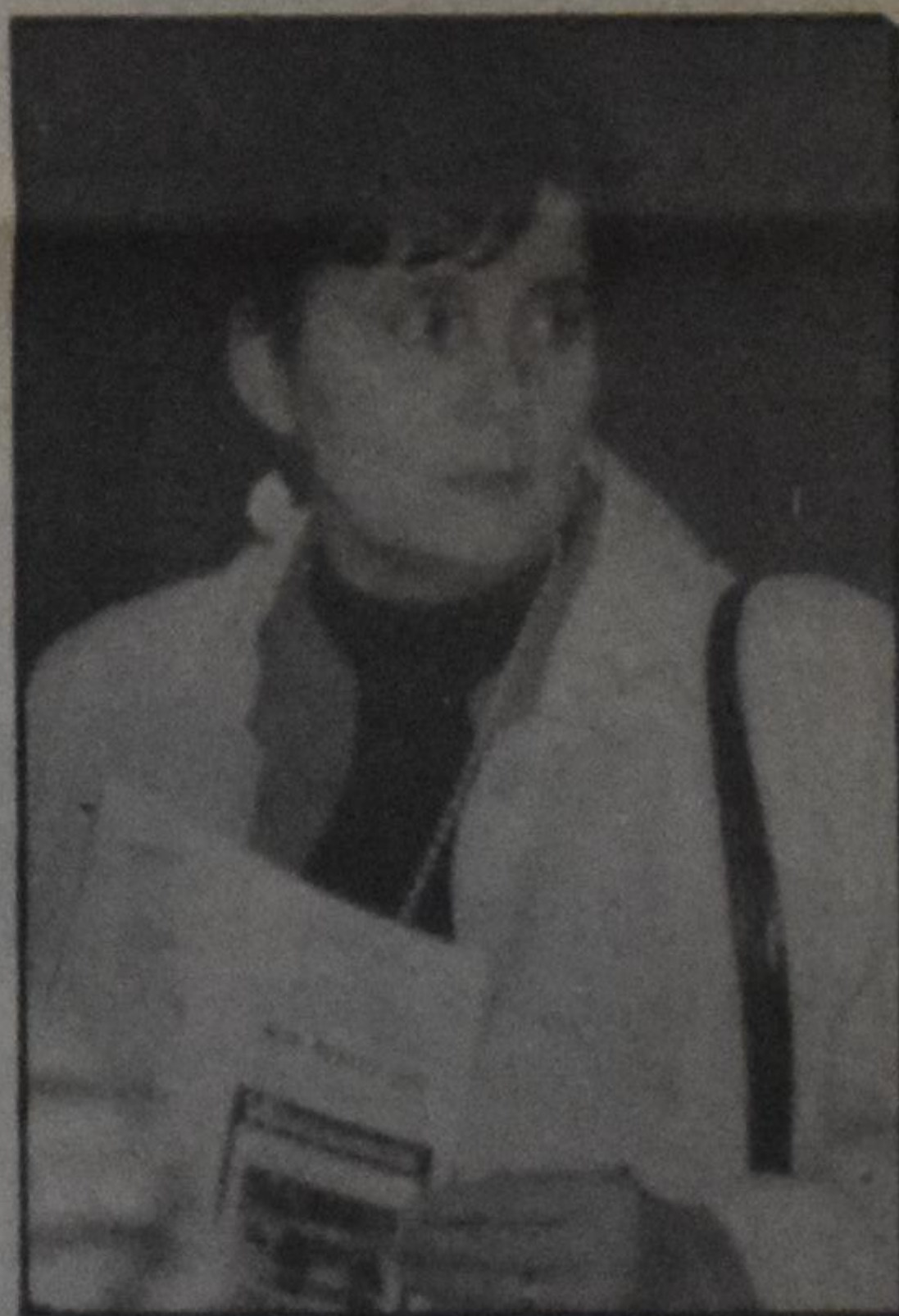


Photo: Louisa F. Bruinsma  
Bertha Tiemstra receives "Excellence in Teaching Award."

### New Christian school building planned for Edmonton

**C.C. Staff**  
EDMONTON — In its 40th anniversary year, the members of the Edmonton Christian School Society have committed themselves to a \$1.8 million addition to their West Edmonton school. The school serves 364 students who are scattered in several buildings. The new construction will provide 10 classrooms and special rooms, and also a regulation-sized gymnasium.

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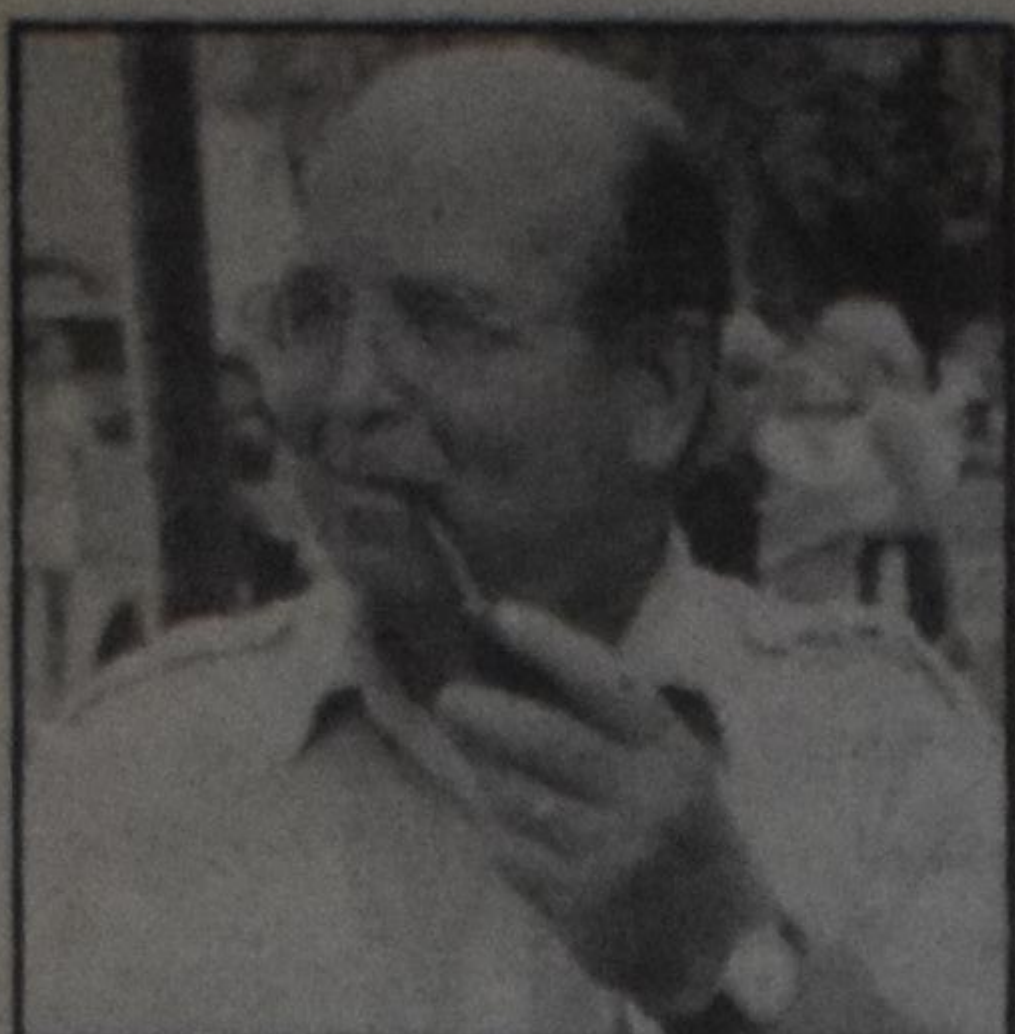
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## Serving Christ in the Nineties





## Comment with a wink

Herman de Jong

I, Lammert Kip, and my wife, Nelly, have always looked forward to spending Christmas with our oldest son's family. But this time I was a bit fearful. Maybe that's too big a word. I'm usually not scared of anything. Not for nothing I fought the Germans in the underground some 45 years ago. Nelly says I should use the word "apprehensive." She says that comes closer to the truth. Sometimes it's good to listen to her....

Well, anyway, I was apprehensive because my oldest son's family had joined another church. They had always been Christian Reformed and, actually, still are. Nelly says they joined that new CRC because the other one became too big. I know better! I know my son Bert. He's always had a loose streak in him. He was the only one in our family to marry someone from another church. I can't say she's not a Christian. Oh no! But she's different, all right. I noticed that already on their wedding day. She's the only one of my daughters-in-law who put her arms around my neck (as if she mistook me for

Bert) and whispered in my ear: I love you, Daddy Two. I didn't mind her embracing me, but none of my own children would ever call me Daddy — little Dad! Later on, Bert made it clear to her that such a thing wasn't done in our family.

No, I'm sure Bert wanted something different in churches. You know what I mean! He's been going to those spiritual growth conferences. I told him, "Bert, you can go to such a conference every Sunday — twice. The best way to grow in your faith is to 'sit under the Word,' if preached correctly and clearly [which in this modern day and age is hard to come by, if you ask me]." But of course Bert only smiled. He said, "Dad, your faith and mine are the same, but I am looking for ways to experience mine in a different way. Maybe I want to be a little happier than you are."

Well, I guess, some things just can't be helped. I know that I am too serious. Living faithfully before the face of the Lord — isn't that serious business? And who can still be happy when there's so much misery in the world? Nelly is

different. She sings — even when she pushes the vacuum cleaner through our apartment. Bert is more like her than like me.

### Why change?

From Bert and others we heard that they do a lot of things we're not used to in that new church. Things to keep all church-goers involved: congregation members praying and reading the Bible instead of the minister. And some people raise their arms when they sing, like in the Pentecostal Church. And at a certain time people can stand up and tell the congregation how God has blessed them during the week. I know I will probably not receive a blessing in such a busy church. Why do people keep changing things — things that are holy and things we've grown up with? What's wrong with reading the Ten Commandments every Sunday? Don't we have to uncover our sins anymore?

I told Bert that Nelly and I wouldn't come along with them the Sunday before Christmas. I told him we wanted to hear a good Advent sermon. Bert took that hard. "You will hear a good Advent sermon," he said. He had tears in his eyes. He's like Nelly, somewhat emotional.

## We'll go again this afternoon

Just before we left for church in separate cars, my wife pulled me back to the kitchen. There she told me in no uncertain terms that she was going with the children, not with me.

"This is not right," she said, "I always go along with what you want, but not this time!" And before I knew it, I was standing there alone. I hollered, "Come back, Nelly." But she was already sitting beside the grandchildren in the big van. What could I do? One voice in me said, "No, Lammert Kip, don't give in. You've always done what was right!"

Another voice whispered, "Go, do it for Nelly and the children." That voice won, I guess. I ran outside and Bert swung the sliding door open for me. I sat beside Nelly, who put her hand on my arm. I said nothing.

### Courage

Well, one thing I can tell you. I didn't stand up and sit down everytime the rest of the congregation did. They started out like the Catholics or Anglicans: lighting a candle. A little boy did that. The liturgy took a long, long time, and I thought, "See, there won't be time left over for a half-hour sermon." But I was wrong. That minister didn't give one hoot about the long liturgy, he

preached on and on! First he told a couple of stories, but I began to listen only when he started to explain scripture. He had three points and kept to them carefully. Even my own minister sometimes talks a mile away before he comes back to his points.

I must honestly say that it was the best sermon I had heard in a very long time. And when a woman stood up before the congregational prayer and asked the minister to pray for her because she was so depressed, I was very moved. I thought, "Lammert, you've been in that state, how come you never had the courage to do this?"

At the end of the service they sang a very slow and soft praise song. Some people lifted their arms, but just a few. I looked at Bert. His hands held the hymnbook. But my 18-year-old granddaughter had her arms raised and her body swayed a little. She had her eyes closed, but her face smiled. It was actually beautiful to see!

"And?" asked Nelly when we sat beside each other again in the van.

"We'll go again this afternoon," I said, "And tomorrow morning, on Christmas day."

*Herman de Jong lives in Jordan Station, Ont.*

# An important announcement about Unemployment Insurance

The Government of Canada recently presented to Parliament a series of amendments to the Unemployment Insurance Act (UIA). The purpose of the proposed amendments is to improve existing legislation and to provide additional funds for programs and job training in areas critical to Canada's economic future. Major improvements include additional maternity/parental benefits and the extension of coverage to people who choose to work beyond age 65.

Although passed by the House of Commons on November 6th, 1989, Bill C-21 is still under consideration by the Senate and will not become law on December 31.

Under one section of the current law, workers may qualify for regular UI benefits with at least 10 to 14 weeks of work during the previous year. That section of the law expires January 6th, 1990 and until amendments to the Act are adopted the following interim rule applies:

**Anyone making a claim for regular UI benefits that would have started on or after January 7, 1990, must have worked a minimum of 14 weeks during the last year to qualify.**

For more information contact your local Canada Employment Centre (CEC). There are more than 500 CECs across Canada; phone numbers are listed in the Federal Government section of your phone book.



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## Palliative care volunteers make a difference

**Jacoba Bos**

Nothing in this life is as certain as the fact that we will one day die. Unless the Lord returns in our lifetime, we'll have to deal with death in our family, among our friends and ultimately with our own death.

In our youth-oriented society death is often treated as a skunk at a garden party; ignore it, and it may go away. Books like *Death and Dying* by

Elizabeth Kuebler-Ross are doing much to change that trend. This book helps the dying person and his family to better understand their feelings and emotions. It helps them in the struggle of coming to terms with cancer and other terminal illnesses.

It is true that cancer can be beaten. Yet, in spite of good prospects, quite a number of people will die as a result of this

disease.

### A time to die

For the terminally ill patient and his or her family, the timespan before death can become a very special time. A time for mending broken relationships, a time of doing things which were left undone for lack of time, a time of love and laughter and a time of savouring each moment

together.

There is more time for listening to inspiring music, to watch sunbeams illuminate hoar frost on a wintry morning and to see a smile light up a loved one's face. There will be times when one feels very close to one's Creator and times of deep despair when a person can only cry "Why me, Lord?"

This can also become a very stressful time for the family. The patient wishes to die in the comfort and familiar surroundings of his or her own home, and with the advances made in medical technology this is possible. The Victorian Order of Nurses provides quality nursing care in the home, pain control can be administered by family members and the homemaker program can supply household help.

Still the task of caring for an ill family member is a demanding one and caregivers need time away from the patient; some time for themselves to visit a friend, to go to church or simply to get the groceries.

### Improving the quality

That's where palliative care volunteers come in. These trained people all have one thing in common: they wish to help the dying person and their families. These volunteers are dedicated to improving the quality of life while respecting the right to dignity, hope

and privacy.

This group of men and women from all walks of life give of themselves by visiting the home, sharing the load of caring, spending time with the patient and showing a real interest in the sick person by taking time to listen to what that person may want to say before saying goodbye.

These caring people (who can be seniors or people in their 20s or somewhere in between — age is no barrier) are there to make a difference, to provide that extra touch and to help the patient and family come to the realization that cancer is limited. An unknown author expressed the powerlessness of cancer this way:

It cannot cripple love,  
It cannot shatter hope,  
It cannot corrode faith,  
It cannot eat away peace,  
It cannot destroy confidence,  
It cannot kill friendship,  
It cannot shut out memories,  
It cannot silence courage,  
It cannot invade the soul,  
It cannot reduce eternal life,  
It cannot quench the Spirit,  
And it cannot lessen the power of the Resurrection!

Palliative care volunteers are here to help. A referral from a doctor, nurse or family member is all it takes to get support in caring for the terminally ill.

*Jacoba Bos is a palliative care volunteer, living in Strathroy, Ont.*



## Peter and Marja are



### Dear readers:

Last week we published two responses from Ontario to our column on sabbaticals for pastors (Oct. 13, 1989). Today we'll hear from two Alberta readers.

### Dear P and M:

*My answer to the minister who is envious of his Dutch colleagues would have been as follows:*

Dear Envious:

I would like to answer your question in two parts.

First, your consistory is responsible to make sure that you have set times to be with your family each day, one full day off each week and a month for summer vacation.

Second, you need to reread Paul's charge to Timothy (II Timothy 3:10-4:8). You have accepted God's call to preach and preach you must.

In all occupations we have times of let downs. We must then turn to our Sender for help. Also look around you at the volunteers: organists, Sunday school teachers, etc. They give endlessly of their time without much recognition here below. But they will have their reward above and so will you.

I sincerely hope that my answer will stimulate you to again take up your task with vigour.

### Dear P and M:

Why should sabbaticals only apply to a selected few? You say: "A sabbatical is a regular need for anyone in a leadership position that involves a lot of personal output and interaction with people" (emphasis mine). That statement doesn't only apply to ministers/teachers, but could also apply to people in other occupations. (Anyone!) Some of them are also in leadership positions, and besides, leadership is not the only cause of "burn-out." Constantly having to deal with people, as in service occupations, can also be very stressful. Customers are becoming more and more demanding and impatient. "If I had wanted it repaired today, I would have brought it in tomorrow."

In regards to ministers, I would much prefer that congregations would allow their ministers regular days off for relaxation and study. A regular rest period is much better than a sabbatical every so many years.

Rather than providing sabbaticals, we should look at ways and means to eliminate the cause for the need of sabbaticals. In many

cases, if the council members did their jobs, there would be less need for sabbaticals.

Why do ministers have to be, or insist on being, the president of council? Why do some ministers make up the agenda for council meetings, look after the correspondence, have to be the bulletin editor, etc.)

Where are the clerk/secretaries of council? These items are not included in the list of duties/tasks of the ministers in Reformed churches.

Some churches cannot start an educational program in the fall until their "new" minister has arrived. Some congregations have placed too much responsibility on the shoulders of their ministers; hence, burn-out.

"Let the minister do it," seems to be a common theme. Even at social gatherings, if ministers are present, one of them is asked to lead in prayer. Why is this so? Also, if ministers would devote more of their time to the work to which they were called, and not get so deeply involved in all the controversial issues, they would be more relaxed. Sometimes it seems that more issues are created by them than are solved by them.

Your response only makes mention of ministers, yet in the second to last paragraph you say: "Even the land needs to lay fallow from time to time." Note that you say "the land," and not just "corn-field, wheat-field or potato-field." Therefore, your comments should also apply to other occupations, and not just "the ministry."

### Dear readers:

Generally, those who wrote in were sensitive to the unique stress that pastors face. All saw the value of regular rest.

The idea of sabbaticals would receive wider support if others could enjoy this experience, too. No matter what we do for a living, all of us could benefit from a "time of refreshing."

Personally, we don't like to give the impression that ministers are in a special category needing extra benefits. We favour occasional sabbaticals for clergy and laity alike.

We had hoped to hear from some of the clergy but no response came from their corner. How should we interpret this?

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.*



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## Report on Sexual Abuse

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A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Love from all of us: Ted &amp; Jayne Hoogsteen — Brantford, Ont. T J., Melody Melvin &amp; Wilma VanLingen — Springfield, Ont. David &amp; Marion (Derrick) Gary, Debra Wayne &amp; Aafke Hoogsteen — Kitchener, Ont. Mark, Karen Fred &amp; Elsa VanLingen — Aylmer, Ont. Robert, Darryl Jack &amp; Corri Hooghiem — Durham, Ont. Kristine, Kelly, Julie, Jonathon Case &amp; Betsy Dieleman — Aylmer, Ont. Suzanna, Crystal, Joshua Stuart &amp; MaryLou Hoogsteen — Straffordville, Ont. Matthew, Jane, Sarah Bill &amp; Theresa Nixon — Dorchester, Ont.</p> <p><i>For Crossword puzzle see page 6</i></p> <p><b>Birthday</b>  <b>KALDEWAY:</b> With praise and thanks to our heavenly Father we wish to congratulate our mother and grandmother <b>IMKJE KALDEWAY</b> (nee Siderius)  on her 80th birthday, on February 7, 1990. Happy Birthday Mom and Oma! With love from: Martin &amp; Alice Kaldeway John and Jennifer, Ingrid, Scott Dianne &amp; Bill Termorshuizen Sharon, Jennifer and Lance (fiance), Cindy John &amp; Sylvia Kaldeway Carolyn, Michael, Christy, Patricia Mary Kaldeway Herman &amp; Dirma Kaldeway Angela, Emily, Daniel Peter &amp; Annette Kaldeway HeatherAnn, Melissa, Amanda An open house will be held on Saturday, Feb. 3, 1990, from 10 a.m. - 12 noon at the Common Room of Viewmount Christian Homes, 220 Viewmount Dr., Nepean, Ont. Home address: 220 Viewmount, Apt. 117, Nepean, ON K2E 7M5.</p>	<p>Texel Lindsay 1950 January 13 1990 With praise and thanksgiving to God we joyfully announce the 40th wedding anniversary of our parents and grandparents <b>COR and MAP KOOGER</b> (nee Stark)  May the Lord continue to keep them in his care and bless them richly in the years to come. "If your Presence does not go with us, do not send us up from here." (Exodus 33:15b) With love from the clan: Piet &amp; Marty Kooger — Edmonton, Alta. Becky, Carole, Jenny, Michael Marilyn &amp; Ralph Bell — Edmonton, Alta. Kimberley, Karen, Kevin Frank &amp; Elly Kooger — Surrey, B.C. Joel, Erin, Arlynn, Kyle John &amp; Joan Kooger — Oakwood, Ont. Melissa, Ryan, Caitlin Laura &amp; Darrel Feucht — Inwood, Iowa Kristi, Jeff, Steve, Daniel Charles &amp; Marcia Kooger — Wellsburg, Iowa Cari, Tatiana, Peter, David, Cintia Joyce &amp; Rick Triemstra — Surrey, B.C. Marjy Beth, Melanie, Julia Gwendy &amp; Kevin Gesch — Lindsay, Ont. Karolyn, Martina, Erika, Laura, William Roger &amp; Jolette Kooger — Edmonton, Alta. Home address: 3 Pottinger St., Lindsay, ON K9V 3X2.</p> <p>1950 January 20 1990 With praise and thanksgiving to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents <b>BAS and ELLY PIPPEL</b>  Congratulations Dad and Mom, Grandpa and Grandma. We pray that God will give you many more years together. With love: Connie &amp; Mike Vanderhoek — London, Ont. Sue and Jim, Cindi, Wes, Sandra John &amp; Darlene Pippel — Ingersoll, Ont. Juanita, Rachel, Darren, Emily Gil Pippel — Winnipeg, Man. Anne &amp; Bill Veeneman — Oakville, Ont. Melanie, Dion Mary &amp; Brian Kok — Niagara Falls, Ont. Lambert, Sara, Bradley, Andrea Herb &amp; Joanne Pippel — Mt. Elgin, Ont. Carla, Daniel, Ryan, Megan Marg &amp; Stan Speerstra — London, Ont. An open house will be held on Saturday, Jan. 20, 1990, at Bethel Chr. Ref. Church, 716 Classic Dr., London, from 2-4 p.m. Best wishes only please. Home address: 235 Burnside Dr., London, ON N5V 1B8.</p>	<p>On Dec. 10, 1989, at Holland Christian Homes, Brampton, Ont., the Lord took unto himself our dearly beloved husband, father, grandfather and great-grandfather <b>EVERT LUESINK</b> of Brampton, Ont., formerly of Harriston, Ont., in his 90th year. Beloved husband of the former Hendrika Hiddink. Dear father of: Ben &amp; Ricky Luesink — Listowel, Ont. Joanne &amp; Hank Kloosterboer — Flesherton, Ont., Elenore &amp; Walter Vanderkwaak — Glencoe, Ont. Also survived by 14 grandchildren and 12 great-grandchildren and by one brother in the Netherlands. Predeceased by his daughter Dinie in 1972 and by three brothers. The funeral service was held at the First Reformed Church, Harriston, Ont., on Dec. 13, 1989. "And I will dwell in the House of the Lord forever." (Ps. 23:6)</p> <p>On Sunday, Dec. 17, 1989, it pleased the Lord to take unto himself, after a long illness, our dear friend <b>Mrs. SIEMKJE ROFFEL</b> of 40 Elm St., Chatham, Ont. She was born in the Netherlands 85 years ago. Psalm 73. The South Chatham Village residents and the Golden Age Club members of Chatham, Ont.</p> <p>On Dec. 19, 1989, one of our members, <b>Mrs. MARGARET SPIKMAN</b> was taken home by her heavenly Father. With her husband and children we rejoice in the knowledge that she is now, free from all ills, living with her Lord and Saviour whom she loved. Matthew 28:20b The members of "Lasting Friendship." Guelph, Ont.</p> <p>On Tuesday, Dec. 12, 1989, after a courageous battle with cancer, the Lord called home our wife, mother and oma <b>RUTH VUYK</b> (nee Lunshof) Beloved wife of Martin. Dear mother of: Leslie &amp; Angela Vuyk — St. Catharines, Ont. Yvonne &amp; Harold Mulder — Caledonia, Ont. David Vuyk &amp; Teresa Muys (fiancee) — Hamilton, Ont. Dean Vuyk — Hamilton, Ont. Dear oma to Brian, Jessica, Lisa Vuyk and Nicholas Mulder. Funeral service was held at Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. R.J. Sikkema led the service. Psalm 23. Correspondence address: 15 Marlowe Dr., Hamilton, ON L9C 2H5.</p>	<p>The Council and Congregation of the Immanuel Christian Reformed Church of Hamilton, Ont., extends its sympathy to the family of <b>CECIL ZYLSTRA</b> who passed away suddenly on Friday, Dec. 15, 1989. We are thankful for his service to our church and for the love that was engendered in so many of us through his presence in our midst.</p> <p>On Friday, Dec. 15, 1989, the Lord, in his infinite wisdom, called unto himself <b>CECIL ZYLSTRA</b> in his 60th year. Beloved brother and brother-in-law of: Maria &amp; William Haartman Joanne &amp; Dirk van Huis Nettie &amp; Karel Vahrmeyer Tom &amp; Lina Andy Agnes &amp; Bill Smit Mark &amp; Corrie Correspondence address: Bill Smit, 500 West Fifth St., Hamilton, ON L9C 3P8.</p> <p>"He does not deal with us according to our sins, nor requite us according to our iniquities." (Ps. 103:10) The Lord called to himself on Dec. 9, 1989, <b>SIMON TUJNINGA</b> at the age of 70. We are thankful that he is relieved of his suffering from cancer which he had for 18 years (especially intense in the last two years). We mourn, but not as those without hope. He loved his Saviour and believed in God's promises. Beloved wife of Bertha Tuijinga (nee Wierenga). Lovingly remembered by his children and grandchildren: Sheila &amp; Louis Ypma — Taber, Alta. Lyle, Tanya, Lloyd, Keith, Dale Joanne &amp; Harry Boessenkool — Surrey, B.C. Ken, Brian, Jeff, Duane Randall Carol &amp; Pete Werkman — Neerlandia, Alta. Jason, Shawn, Melanie, Wesley, Krista, Russel, Darcy Bruce &amp; Davida Tuijinga — Neerlandia, Alta. Teresa, Daryl, Marcia, Leroy, Byron, Charlene, Kimberly, Melissa, Ashley Bernice &amp; Martin Peters — Neerlandia, Alta. Marcel, Trevor, Curtis, Randy, Anthony, Justin, Nelson Correspondence address: P.O. Box 7, Neerlandia, AB T0G 1R0.</p> <p>On Dec. 16, 1989, at his appointed time, the Lord took unto himself our dearly beloved husband, father and opa <b>SID BEERDA</b> at the age of 67. He will be lovingly remembered by: His wife Corrie Beerda (nee Sloodweg) and children: Gord &amp; Edith Beerda — Smithers, B.C. Christine, Shawn, Alyn, Erik Gerry &amp; Laura Beerda — Spruce Grove, Alta. Gerrit, Colin Cobina &amp; Rick Hackle — Smithers, B.C. Funeral services were held on Dec. 19, 1989, in the Chr. Ref. church of Smithers, B.C., Rev. Barry Beukema officiating. "The Lord will watch over your coming and going, both now and forever more." (Ps. 121:8) Correspondence address: Box 1076, Smithers, BC V0J 2N0.</p>
<p><b>Thanks</b>  <b>WESTERMAN:</b> Brampton - 28 december 1989 - mijn vrouw haar verjaardag. Heiligerlee - 23 mei 1988 - mijn geboorteplaats. "Graaf Adolf is gebleven in Friesland in de slag, zijn ziel in het eeuwig leven verwacht de jongste dag" (een strofe uit het Wilhelmus). Met diepe ontroering danken wij allen die hun meeleven betuigd hebben bij het heengaan van onze lieve dochter, Dicky Klingenberg-Westerman, overleden 10 november 1989, en na 13 dagen, van onze lieve vrouw, moeder, groot- en overgrootmoeder, Neeltje Westerman-Koopman, geboren te Hoofddorp in 1909, overleden 23 november 1989. Bijgezet in het familiegraf op het Pioneers Section van Hillview Cemetery te Woodstock, Ont. "Als het stil wordt op de velden, als de strijd is afgedaan, laat hen zijn bij Uw getelden en Uw vrede binnengaan." S.G. Westerman, 7900 McLaughlin Rd. S., T. 1007, Brampton, ON L6V 3N2.</p>	<p><b>Marriage</b>  <b>TAMMEL-WITVOET:</b> We, the parents of <b>DIANA JOHANNA TAMMEL</b> and <b>MICHAEL JOHN WITVOET</b> are happy to announce their wedding. They are to be united on Jan. 27, 1990, at 3:30 p.m., D.V., in Maranatha Chr. Ref. Church, 72 Orchard Dr., Belleville, Ont. We thank God for the joy that is ours, and ask you to pray for his blessing on their new life together. Mr. and Mrs. Gerrit Tammel Mr. and Mrs. George Witvoet</p>	<p><b>Marriage</b>  <b>DE PEUTER-VAN BOLHUIS:</b> Desiring God's will for their lives and believing that includes each other, Mr. and Mrs. William de Peuter are pleased to announce the marriage of their daughter <b>DEBORAH JANE</b> to <b>JAMES ALE</b> son of Mr. and Mrs. Evert Van Bolhuis. The ceremony will take place, D.V., on Jan. 20, 1990, at 3 p.m. in Springdale Chr. Ref. Church, Bradford, Ont., Rev. L. Schalkwyk officiating. Future address: 105 Monterrey Dr., Rexdale, ON M9V 1T2.</p>		



Classified

Obituaries	Help Wanted	Teachers	Teachers	Teachers			
<p><b>Zaamslag</b> The Neth. Ont. "Be still and know that I am God" (Ps. 46:10) On Dec. 22, 1989, at the age of 84, after several months of illness, the Lord took home our dear father, grandfather and great-grandfather</p> <p><b>ABRAHAM DE KRAKER</b></p> <p>Dear father of: Betsie &amp; Andy Dieleman — Aylmer, Ont. Case &amp; Tilly De Kraker — Aylmer, Ont. Marie &amp; Marinus Booy — Springfield, Ont. Bob &amp; Anne De Kraker — Springfield, Ont. Annie De Kraker (John) — Tillsonburg, Ont. Corrie &amp; Bob Hulst — Aylmer, Ont. Eva &amp; Sam Wiebenga — Aylmer, Ont. Marlene &amp; Bill Van Ham — Tillsonburg, Ont. 33 grandchildren and 13 great-grandchildren. Predeceased by his wife Maria, son John and two grandchildren. Funeral services were held on Dec. 26, 1989, at the Chr. Ref. Church of Aylmer, Ont., with Dr. H. Boekhoven and Rev. D. Wynia officiating.</p> <p>At God's appointed time the Lord took to himself on the first day of 1990 our beloved brother-in-law and uncle</p> <p><b>HETTE PAULES KROES</b></p> <p>at the age of 67. Beloved husband of Corrie Steenbergen Jenny De Weerd — Brantford, Ont. Roelof Steenbergen — Koekange, the Neth. Klaas &amp; Geertje Fluit — Cambridge, Ont. Doreen Lopers — Drayton, Ont. Henk &amp; Lammy van Mulligen — Ruinerwold, the Neth. Egbert &amp; Mien Slomp — Ruinerwold, the Neth. Bouke &amp; Tiny Ottow — Nunspeet, the Neth.</p> <p>"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (Romans 8:38,39) On Friday, Dec. 29, 1989, the Lord took home our beloved husband, father, grandfather and great-grandfather</p> <p><b>AREND JAN MEINEN</b></p> <p>at the age of 81 at Holland Christian Homes, Brampton, Ont. Beloved husband of Grada Johanna Vriesen-Meinen of Trinity Towers, #117, Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2. Dear father of: Wilma &amp; Dirk Vermeulen — Beamsville, Ont. Joanne &amp; Jerry Potma — Windsor, Ont. Ada &amp; Hylke Faber — Kitchener, Ont. Janet &amp; Ralph deGroot — St. Catharines, Ont. John &amp; Grace Meinen — Smithville, Ont. Harry &amp; Melinda Meinen — Los Angeles, Calif. Anne Meinen (daughter-in-law) — Wellandport, Ont. Predeceased by eldest son Gerrit Meinen in 1981. A loving opa to 20 grandchildren and one great-grandson. Funeral service was held January 2, 1990, in Ebenezer Ref. Church, Stoney Creek, Ont., Rev. Van Egmond and Rev. Kroon officiating.</p>	<p>Dairy farm worker needed starting March 1, 1990. Full-time employment. Call La-Primavera Farms, Dundas, Ont., at (416) 627-7874.</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>Full-time <b>housekeeper and nanny</b> wanted. There are four children in the family, ages 2-10 years. Please send references to: P.O. Box 69, Foxboro, ON K0K 2B0.</p> <p>Help wanted to work on potato farm in Taber, Alta. Must have or obtain truck driver's licence. House supplied. S.L.M. Spud Farms Ltd. Tel.: (403) 382-9386 or 223-8452 or 223-8111.</p> <p><b>Marriage</b></p> <p><b>VERMEER-KLINGENBERG:</b> In the spirit of Christian joy, Mr. and Mrs. Dick Vermeer are pleased to announce the marriage of their daughter</p> <p><b>ANNETTE PATRICIA VERMEER</b> to <b>CHRISTOPHER KLINGENBERG</b></p> <p>son of Mr. and Mrs. Jack Klingenberg of Thamesford, Ont., on Jan. 20, 1990, in Mountainview Chr. Ref. Church, Grimsby, Ont. Future address: Regional Rd. 69, R.R.#1, St. Ann's, ON L0R 1Y0.</p> <p><b>Accommodations</b></p> <p>Roommate needed to share a two-bedroom apartment in a fine residential area of southwest Hamilton. Rent is currently \$380/month each, utilities included. If you are interested please call Maynard at 521-9765 (evenings) or 575-9544 (days).</p> <p><b>Help Wanted</b></p>	<p><b>AGASSIZ, B.C.: Agassiz Christian School</b> requires a <b>primary</b> teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).</p> <p><b>BRANTFORD, Ont.: Brantford Christian School</b> invites applications for a <b>Grade 1</b> teaching position commencing March 1990. This could possibly lead to a single or doublegrade position next September. Please send applications to: Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone (519) 752-0433 (school) or (519) 752-4100 (home).</p> <p><b>FRUITLAND, Ont.: John Knox Memorial Christian School</b> has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.</p> <p><b>Christian Education in Canada's Capital</b></p> <p><b>OTTAWA, Ont.:</b> If you are a specialist in <b>Remedial Education</b> or <b>Kindergarten</b>, are looking for new challenges and rewards, consider: <b>OTTAWA CHRISTIAN SCHOOL</b>. An opening is available March or September 1990. Please inform us about your abilities, ask about our needs. Write: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Phone (613) 722-5836.</p>	<p><b>Teaching position</b></p> <p><b>Westminster Theological Seminary</b></p> <p>announces an opening in the <b>Department of Practical Theology</b>. This is a full-time, tenure track position that begins July 1, 1990. Responsibilities include teaching M.Div., M.A.R., and graduate-level courses (14-16 semester hours per academic year), supervision of the D.Min. program, directing the continuing education program and various committee assignments. Preference will be given to applicants with an earned doctoral degree in an area strongly supportive of teaching in practical theology and who show evidence of potential for scholarly writing and quality teaching. Pastoral experience is required. The Seminary welcomes applications from qualified minority candidates. Commitment to Reformed theology and Presbyterian church government, as shown by subscription to the Westminster Standards and membership in a Presbyterian or Reformed church, is required. Salary will be commensurate with rank. Candidates are urged to send vita immediately.</p> <p><b>Contact: Dr. Samuel T. Logan</b> <b>Academic Dean</b> <b>Westminster Theological Seminary</b> <b>Box 27009, Philadelphia, PA 19118</b></p>	<p><b>Toronto District Christian High School</b></p> <p>One of our teachers is beginning a maternity leave on <b>March 19, 1990</b>. We are looking for a teacher to replace her for the remainder of the school year. The subjects to be taught are <b>French</b> and <b>Keyboarding</b>. Please send letters of application to:</p> <p><b>Mr. Wm. Barneveld, Principal</b> <b>TDCH, 7900 Kipling Ave.</b> <b>Woodbridge, ON L4L 1Z5</b></p>	<p><b>Teaching Principal</b></p> <p>The <b>Trenton Christian School</b> has an opening for a <b>Teaching Principal</b> commencing with the 1990/91 school year. Please send letter of application and resume to:</p> <p><b>Principal</b> <b>Trenton Christian School</b> <b>20 Fourth Ave., Trenton, ON K8V 5N3</b> <b>Phone (613) 392-3600</b></p> <p>Applications will be accepted until Jan. 31, 1990</p>	<p><b>Calvin Christian School Hamilton</b></p> <p>invites applications for a</p> <p><b>Grade 3 teaching position</b></p> <p>Available from March 19-June 22, 1990. This position may also be available for the following school year. Send your resume to:</p> <p><b>Mr. A. Ben Harsevoort, Principal</b> <b>Calvin Christian School</b> <b>547 West Fifth Street, Hamilton, ON L9C 3P7</b> <b>Phone (416) 388-2645 (office) or (416) 648-3380 (home)</b> <b>for additional information</b></p>	<p><i>Send your questions to</i> <i>Peter and Marja</i> <i>c/o Calvinist Contact.</i> <i>Confidentiality is assured.</i></p>



Events/Classified

For Crossword puzzle  
see page 6

Clip & Save:

Hollandse Diensten  
in de  
Ancaster Christian Reformed Church  
aanvang 3:00 n.m.

11 februari - Ds. H.R. De Bolster  
25 maart - Ds. J.G. Klomps  
Ancaster CRC, 70 Highway 53 East, Ancaster, Ontario

Help Wanted

The St. Catharines Association  
for Christian Education  
invites applications  
for the position of elementary school

PRINCIPAL

for Calvin Memorial Christian School  
effective August 1, 1990

The applicant must have administrative experience and be able to provide Christian educational leadership to a dedicated staff of 24 and a student body of 350 from Kindergarten to Grade 8.

Send applications to:  
Bert Bakker, Chairman of the Board  
2 O'Malley Dr., St. Catharines, ON  
L2N 6N7

Applications will be received until January 31, 1990

Salem  
Christian Mental Health Assoc.

requires

Administrative Secretary  
at its Mississauga office

Essential to the position are:

- computer skills (including data base)
- good language and communication skills
- good typing and organizational skills
- pleasant telephone manners
- ability to work independently

We offer a pleasant work environment, challenges, variety in service, and a competitive salary.

Salary commensurate with experience.

Send application and resume to:  
Rev. A. Dreise

Salem Christian Mental Health Association  
5920 Atlantic Dr.,  
Mississauga, ON L4W 1N6

Phone (416) 564-1225 (office) or (416) 627-5080 (home)

Miscellaneous

Correction

We inadvertently listed some wrong information in the Salem Christian Mental Health Association advertisement which appeared in the Christmas (Dec. 1, 1989) issue of Calvinist Contact.

In the ad, Jessie Cooper is incorrectly listed as a counsellor. The names should have read: Judy Cook, B.A., M.Ed., and Christel Vonk-Zeyl, Dip. C.B.S.

We apologize to all concerned for any inconvenience this error may have caused.

Rev. Albert Dreise  
Executive Director Salem

Calendar of Events

Jan. 13	Organist David Palmer in concert at 8 p.m. at Redeemer College, Ancaster, Ont. Tickets are \$9.00 (\$7.00 for students/seniors). Phone (416) 648-2131.	Jan. 20	Concert by the 100-voice Canadian Orpheus Male Chorus at 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$10 at the door or call (416) 648-6585.
Jan. 13	Conference on Liturgy and Music "Lent-Easter Worship" at Redeemer College, Ancaster, Ont. Registration \$25 p.p. by Jan. 4. For info. phone (416) 648-2131.	Feb. 9	"German Baroque & Beyond," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwssen and the Redeemer College Choir. At 8 p.m., Redeemer College, Ancaster, Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Jan. 16	"Waiting for a miracle - Christian hope and the end of history," a lecture by ICS Senior member Brian Walsh at 7:30 p.m., the Senate Chambers, Brock University, St. Catharines, Ont.	Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.).
Jan. 18	CFFO Board meets from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.).	Apr. 13	"Passion Concert," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwssen and the Redeemer College Choir. At 8 p.m., at Redeemer College, Ancaster, Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Jan. 20	Concert by Andre Knevel (organ), Timothy Phelan (classical guitar), Eleanor Braun (recorder) and David Sagert (piano) at 8 p.m., St. Paul United Church, St. Catharines, Ont.		



THE KING'S COLLEGE  
A Christian Liberal Arts College

1990-91 Faculty Vacancies

The King's College, a Christian liberal arts college offering B.A., and B.Sc. degrees, has a tenure-track vacancy in sociology. This position will include teaching introductory courses and a two-year cycle of senior-level undergraduate courses. Preferred specializations are any combination of family, gender relations, health and illness, and social psychology. Ph.D. is required along with assent to College's Statement of Faith. Teaching load is moderate and research is required. Position effective July 1, 1990.

The College also has a full-time sessional position open in organic or organometallic chemistry. This position will include teaching organic chemistry as well as some introductory chemistry and preferably inorganic chemistry. Masters degree is required with graduate level course work in the area of teaching assignment; Ph.D. is preferred. Assent to College's Statement of Faith is also required. Position effective September 1, 1990.

Interested parties should send application letter, curriculum vitae, copies of transcripts, and three letters of reference to:

Dr. S. Keith Ward  
Vice President (Academic), Dept. 601  
10766-97th Street, Edmonton, AB T5H 2M1  
(403) 428-0727

The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Dordt College

History Faculty Opening

Dordt College has a possible opening in its history department, beginning September 1990, to teach Western civilization, ancient and medieval history, and some Third World history, preferably Africa and the Middle East.

Theology Faculty Opening

Dordt College has a two-year opening in its theology department for the 1990-91 and 1991-92 academic years to teach an introductory course in Biblical theology and other courses in such areas as Scriptures and Christian confessions.

For either position the doctorate is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

Qualified individuals who are committed to a Reformed, Biblical perspective and educational philosophy are invited to send letter, resume, and graduate transcripts to:



Dr. Douglas Ribbens,  
Vice Pres. for Academic Affairs  
Dordt College  
Sioux Center, Iowa 51250  
(712) 722-6030

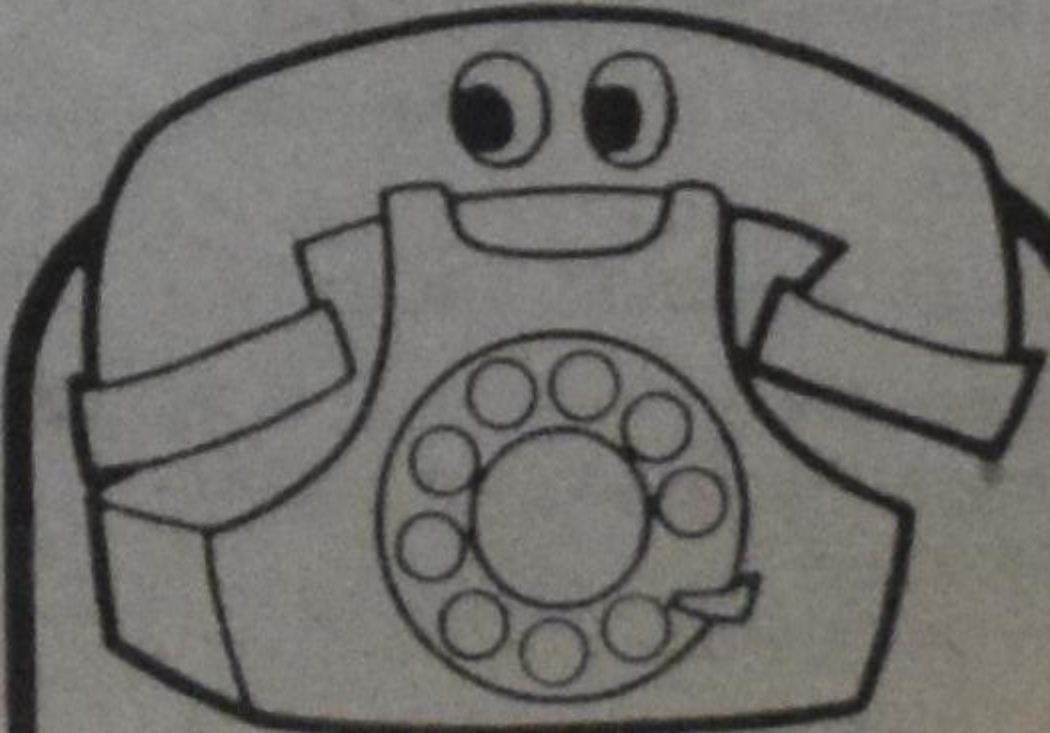
Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

Church news

Christian Reformed Church

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Steenbergen.



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St. Catharines, ON  
L2W 1A1



# Books

Robert VanderVennen, book review editor

## Church life

# Dealing with conflict in an organization

**Antagonists in the Church: How to Identify and Deal with Destructive Conflict,** by Kenneth C. Haugk. Calgary: Augsburg Fortress, 1988. Softcover, 189 pp., \$12.50. Reviewed by Robert VanderVennen.

Churches are not unlike other organizations which will at times have among their members persons who are by nature destructive. This book helps us identify such persons and the situations in which they operate, and it offers helpful counsel on how best to handle such people.

The author identifies antagonists as "individuals who, on the basis of nonsubstantive evidence, go out of their way to make

insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity."

Dr. Haugk says that antagonists are emotionally disturbed people with whom you can't reason. They will tend to attract followers, and will attack people and organizations at the point where those groups and people are most vulnerable.

Concessions will not satisfy them because they choose not to live out of the love of Christ.

Most conflict in a church is less serious than that caused by this kind of antagonist. Haugk says that antagonists are characterized by a "negative

self-concept, narcissism, aggression, rigidity, and authoritarianism." They commonly have paranoid and antisocial personalities. The book helps us identify the red flags of antagonism and its warning signs.

The author, a pastor and clinical psychologist, is positive and sensitive in his advice. The book is very well written. It does not deal with a pleasant subject, but it is very good preventive medicine and is an essential tool for anyone who is already caught in a destructive internal fight. I strongly recommend this book to pastors, Christian school principals and others in leadership positions.

## Faith and action

# Keeping God's creation

**Resisting the Threats to Life: Covenanting for Justice, Peace and the Integrity of Creation,** by Preman Niles. Geneva: World Council of Churches (available in Canada from the Anglican Book Centre, Toronto), 1989. Softcover, 85 pp. Reviewed by Robert VanderVennen.

The earth and all its creatures are under attack. Exploitation of people and the environment hit us with full force each day from our local and world news reports. How long can this go on, and what can be done?

This book is a fruit of the call by the World Council of Churches, at its meeting in Vancouver in 1983, to "confess Christ as the life of the world and Christian resistance to the powers of death in racism, sexism, caste oppression, economic exploitation, militarism, violation of human rights, and the misuse of science and technology." The author is a pastor and theologian in Sri Lanka.

The book is laced with stories about real people who tell about their struggle for life. Arising from those real-life situations emerges a biblical vision of peace with justice for all. We are cautioned to avoid the trap of stressing the anger of God at the expense of the love of God when we contemplate human brutality; the author tells us that both of them constitute God's compassion.

Chapter 3 gives us a beautiful biblical study under the title "Resisting the Threats to Life: Confessing the Faith." We are told that the biblical vision of peace with justice for all rests essentially in "God's abundant mercy and grace. It is God's gift, freely given, in God's time. The Psalmist sees the time of God's salvation as the time when God will speak peace (*shalom*) to the people (Ps. 85:8-10)... The Old Testament uses the word *shalom* to refer to the biblical vision of peace with justice. *Shalom* becomes a reality when the Spirit of God is poured out on a troubled, sinful world (Isa. 32:15). It is *shalom* when justice informs all relationships. Since *shalom* is God's gift and God's doing, it carries an element of surprise. It is unexpected, and reverses human calculations, arrogance and even judgments. 'It is the Lord's doing, and it is marvelous in our eyes' (Ps. 118:22f.)."

## Up against demonic powers

The threats to life include the acts of plunderers of rich ecosystems, those who bring death to forests and pollution to rivers. They include brutal assaults on people who are defenceless. You get the feeling

of demonic powers, the "principalities and powers" of which the Bible speaks.

In a time when these kinds of forces are unleashed on the world, we feel blessed when we hear "a response of the churches and Christians to a call to respond at this crucial time in history when humanity has on several fronts discovered the capacity to destroy itself and the whole creation ... The foundation of this emphasis should be confessing Christ as the life of the world ... God's redeeming action in Jesus Christ operates as an alternative reality in human history."

We are told that our theology calls us "to translate into historical practice our baptismal vows which require us, on the one hand, to profess our faith in Jesus Christ, reject sin and confess the faith of the church and, on the other hand, to renounce all the forces of evil, the devil and his empty ways." They say "We are using a Christian eschatological vision ... or a kingdom perspective to judge existing social, economic and political realities."

Members of Reformed churches in Canada generally turn up their noses at the initiatives of the World Council of Churches, which they consider to be too liberal theologically. But I take the message of this book to arise from a sound, biblical theology which we can ignore only to our shame.



## Friends of God

Wayne Brouwer

# In his hands

"My times are in your hands ...." (Ps. 31:15)

One of the most amazing stories to come out of World War II is told by a chaplain with the U.S. Air Force. A bombing mission in the South Pacific turned into a grueling night of terror for one B-52 crew. The fuel tanks began leaking when hit by enemy fire and the plane barely managed an emergency landing on the beach of a small island. In the darkness, their location was hidden from the Japanese soldiers who held the island. But dawn would make them prisoners of war.

"Chaplain," said the flight leader, "you've been telling us for months about the power of prayer. We're out of fuel! We're surrounded by the enemy! If you've ever prayed, pray now!"

While the rest of the crew patched the fuel tanks, the chaplain knelt in the sands to pray. Even when they knocked off for a couple hours' rest, the chaplain kept to his post.

About 2 a.m., a sentry heard something scrape against the sand at water's edge. A cautious investigation revealed a large floating metal object. A barge. Piled high with barrels. And each contained gasoline. High octane gasoline. Airplane fuel! In a matter of minutes, the crew was roused, the tanks filled, and they were in the air again, bound for home!

But where had the fuel come from? Later investigations told the story. A supply ship captain, surrounded by enemy submarines, had set his cargo of aircraft fuel afloat in hopes of saving lives. Six hundred miles and several weeks away! And it landed 50 feet away from the bomber crew *exactly* when they needed it! What an answer to prayer!

"As luck would have it, providence was on my side!" wrote Samuel Butler. A bit more reverent is David's statement: "My times are in your hand!"

But what does that mean? Is it a good luck charm? Will it get you out of any scrape, even those of your own foolish doing?

Hardly. We know of too many tragedies and cruelties and unrequited injustices even in the Christian community to believe that. A young Christian girl, who's sister was sick and who's family was troubled by a long list of difficulties, once wrote to me: "I am angry with God right now .... Sometimes I even think our family is cursed. When something goes wrong I think 'Oh no! *Another* curse!'"

## Fatalism

Nor can David's trust in God be mere fatalism. The message of the Bible is not compatible with the idea that evil forces are either God's delight or his intent. No one can thank God for his providential leading when a drunk driver crushes the body of a child. No one can praise God for his providential direction when an airplane crashes or a mine collapses. These are not the things of which providence is made.

And thus it is difficult to read the times we live in, and easily identify the exact way in which God might be moving with power or shaping destinies. The dangers are all too evident when we read the statement signed by 600 German pastors and 14 theology professors in 1934: "We are thankful to God that he, as Lord of history, has given us Adolf Hitler, our leader and saviour from our difficult lot."

Such a statement seems demonic now!

In a sense, David's testimony is more of a confession than a theological treatise. I *believe* God exists! I *know* that he can control the destinies of peoples and nations! I am *confident* that he has a direction, a purpose for this world, and I *want* to be a part of that leading!

Even when things go "wrong" (from my point of view). Even when tragedy strikes. Even when no miracles happen. "My times are in your hand!" That's the confession of faith! That's the confidence of trust!

A young school teacher named Ray Palmer thought about that one night in 1830. He sat at his desk in the darkness, and wrote a little poem to God. It was a prayer of trust, a little statement of faith.

One day he met Dr. Lowell Mason, a brilliant musician. Looking for verses to set to hymn tunes, Dr. Mason scanned Ray's poetry. It was all quite good, but there was one poem that moved him to tears. It was the night-time prayer. And with a melody of simple majesty, Mason published the hymn that spoke with the convictions of David.

It still grabs hearts. It still brings tears. And it still echoes the testimony of those who know what Psalm 31 is all about. It's opening line goes like this: "My faith looks up to Thee!"

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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